

kinds of trials, or tortures, by way of expiation. <sup>51</sup> Mithra apud Persas Sol esse existimatur: nemo vero ejus sacris initiari potest, nisi per aliquot suppliciarum gradus transierit. Sunt tormentorum ij lxxx gradus, partim intensiores.—Ita demum, exhaustis omnibus tormentis, sacris imbuuntur. Many <sup>52</sup> died in the trial: and those, who survived were often so crazed and shaken in their intellects, that they never returned to their former state of mind.

Some traces of this kind of penance may be still perceived in the east, where the followers of Mahomet have been found to adopt it. In the history given by Hanway of the Persian Monarch, Mir Maghmud, we have an account of a process similar to that above; which this prince thought proper to undergo. He was of a sour and cruel disposition, and had been greatly dejected in his spirits; on which account he wanted to obtain some light and assistance from heaven. <sup>53</sup> *With this intent Maghmud undertook to perform the spiritual exercises which the Indian Mahomedans, who are more addicted to them than those of other countries, have introduced into Kandahar. This superstitious practice is observed by shutting themselves up fourteen or fifteen days in a place where no light enters. The only nourishment they take is a little bread and water at sun set. During this retreat they employ their time in repeating incessantly with a strong guttural*

<sup>51</sup> Elias Cretensis. Ibidem. In like manner Nonnus says, that there could be no initiation—*Ἀρχὴς ἢ τὰς ἐγδοηκόντα κόλασεις παρελθόντες*. In Nazianzeni Stelitetic. 2.

<sup>52</sup> *Καὶ τότε λοιπὸν ἐμύθησεν αὐτὸν τὰ τελευτήρια, εἰς ζήσιν*. Nonnus supra.

<sup>53</sup> Account of Persia by Jonas Hanway, Esq. vol. 3. c. 31, 32. p. 206.

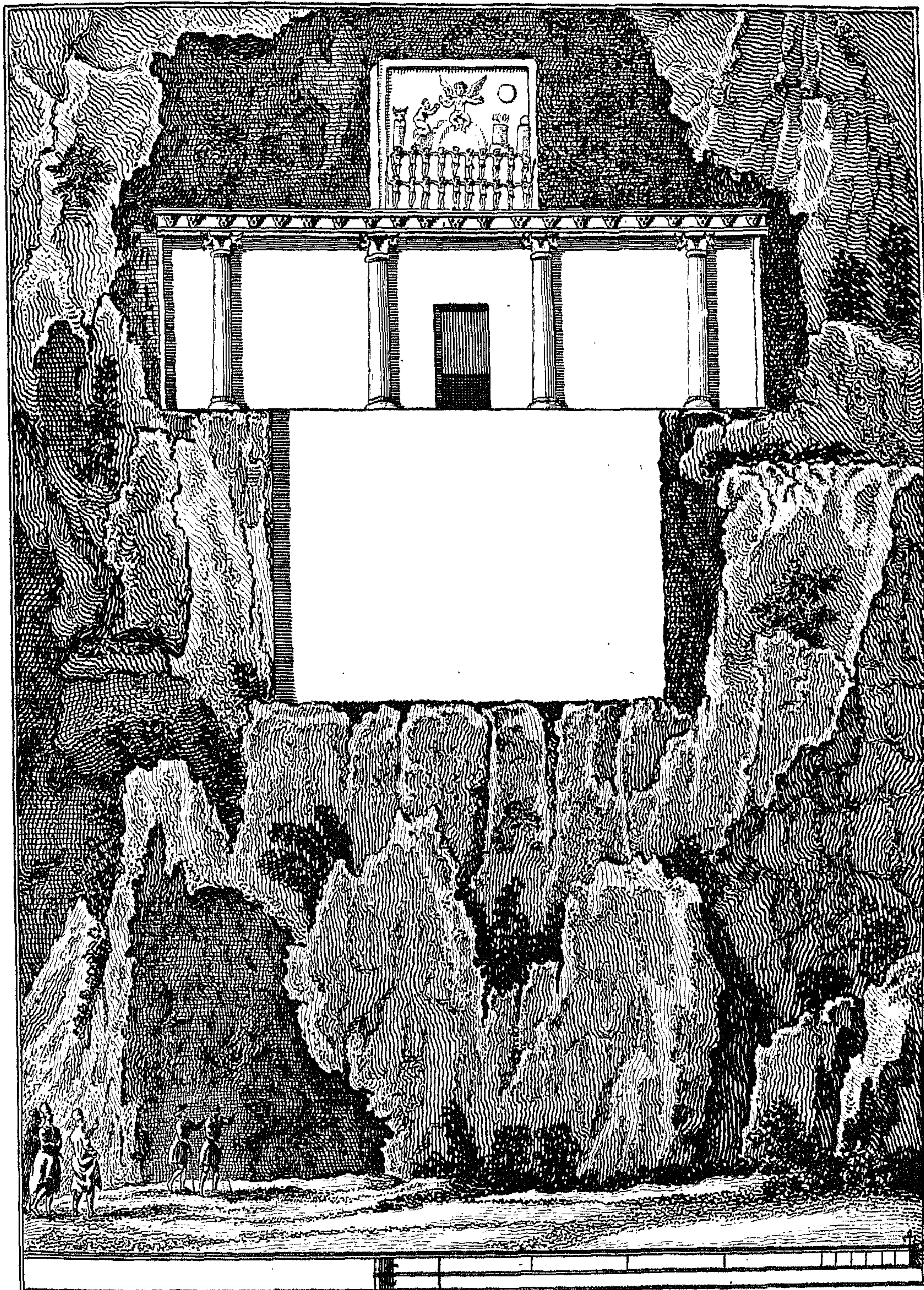
*voice the word Hou, by which they denote one of the attributes of the Deity. These continual cries, and the agitations of the body, with which they are attended, naturally unhinge the whole frame. When by fasting and darkness the brain is distempered, they fancy they see spectres and hear voices. Thus they take pains to confirm the distemper, which puts them upon such trials.*

*Such was the painful exercise which Maghmud undertook in January this year; and for this purpose he chose a subterraneous vault. In the beginning of the next month, when he came forth, he was so pale, disfigured, and emaciated, that they hardly knew him. But this was not the worst effect of his devotion. Solitude, often dangerous to a melancholy turn of thought, had under the circumstances of his inquietude, and the strangeness of his penance, impaired his reason. He became restless, and suspicious, often starting.—In one of these fits he determined to put to death the whole family of his predecessor Sha Houssein; among whom were several brothers, three uncles, and seven nephews, besides that prince's children. All these, in number above an hundred, the tyrant cut to pieces with his own hand in the palace-yard, where they were assembled for that bloody purpose. Two small children only escaped by the intervention of their father, who was wounded in endeavouring to screen them.*

The reverence paid to caves, and grottos, arose from a notion that they were a representation of the <sup>54</sup> world; and that the chief Deity whom the Persians worshipped pro-

<sup>54</sup> Εἰκόνα φεροντος σπηλαις τὸ Κοσμος. Porphyry de Antro Nymph. p. 254.





*1) Petra & Mithrae or Temple of Mithras from Thevenot Part 2. C. 7.*



ceeded from a cave. Such was the tradition, which they had received; and which contained in it matter of importance. Porphyry attributes the original of the custom to Zoroaster, whoever Zoroaster may have been: and says, that he first consecrated a natural cavern in Persis to Mithras, the creator and father of all things. He was followed in this practice by others, who dedicated to the Deity places of this<sup>55</sup> nature; either such as were originally hollowed by nature, or made so by the art of man. Those, of which we have specimens exhibited by the writers above, were probably enriched, and ornamented by the Achaimenidæ of Persis, who succeeded to the throne of Cyrus. They are modern, if compared with the first introduction of the worship: yet of high antiquity in respect to us. They are noble relics of Persic architecture, and afford us matter of great curiosity.

<sup>55</sup> Μετα δε τετον τον Ζωροαστην κρατησαντος και παρ' αλλοις δι' αντρων και σπηλαιων, ειτ' ουν αυτοφυων, ειτε χειροποιητων, τας τελετας αποδιδοναι. Porph. de Antro Nymph. p. 108. The purport of the history of Mithras, and of the cave from whence he proceeded, I shall hereafter shew. Jupiter was nursed in a cave, and Proserpine, Κορη Κοσμος, nursed in a cave: ωσαυτως και η Δημητηρ εν αντρω τρεφει την Κορην μετα Νυμφων\* και αλλα τοιαυτα πολλα ευρησει τις επιωιντα των θεολογων. Porph. ibid. p. 254.







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O F T H E  
O M P H I,  
A N D O F  
The WORSHIP upon HIGH PLACES.

THE term Omphi is of great antiquity, and denotes an oracular influence, by which people obtained an insight into the secrets of futurity. I have taken notice, with what reverence men in the first ages repaired to rocks, and caverns, as to places of particular sanctity. Here they thought that the Deity would most likely disclose himself either by a voice, or a dream, or some other præternatural token. Many for the same purpose worshipped upon hills, and on the tops of high mountains; imagining that they hereby obtained a nearer communication with heaven. Hence we read as far back as the days of Moses, concerning the high places in <sup>1</sup> Canaan. And under the kings of Israel and Judah, that the people *made their offerings in high places*. We are particularly told of Pekah, the son of Remaliah, that *he walked in the way of the* <sup>2</sup> *kings of Israel; yea,*

<sup>1</sup> Numbers. c. 22. v. 41. Leviticus. c. 26. v. 30.

<sup>2</sup> 2 Kings. c. 16. v. 3, 4.



*and made his sons to pass through the fire according to the abominations of the heathen—and he sacrificed and burnt incense in the high places, and on the hills, and under every green tree.* And many times when a reformation was introduced under some of the wiser and better princes, it is still lamented by the sacred writer, that <sup>3</sup> *the high places were not taken away: the people still offered, and burnt incense on the high places.* It is observable, when the king of Moab wanted to obtain an answer from God, that he took Balaam the prophet, and brought him to the <sup>4</sup> high places of Baal. And finding that he could not obtain his purpose there, he carried him into the field of Zophim unto the top of Pisgah: and from thence he again removed him to the top of Peor. In all these places *he erected seven altars; and offered a bullock and a ram on every* <sup>5</sup> *altar.* It is said of Orpheus, that he went with some of his disciples to meet Theiodamas, the son of Priam, and to partake in a sacrifice, which he every year offered upon the summit of a high <sup>6</sup> mountain. We are told by Strabo, that the Persians always performed their worship upon hills<sup>7</sup>. Περσαι τοιούτων

<sup>3</sup> 1 Kings. c. 22. v. 43. 2 Kings. c. 12. v. 3. c. 15. v. 4—35.

<sup>4</sup> There were two sorts of high places. The one was a natural eminence; a hill or mountain of the earth. The other was a factitious mound; of which I shall hereafter treat at large.

<sup>5</sup> Numbers. c. 22. v. 41. and c. 23. v. 14—28.

<sup>6</sup> Preface of Demetrius Moschus to Orpheus de Lapidibus—Θεωδωμαντι τῷ Πριάμῳ συνήντησεν Ὀρφεύς—κτλ.

<sup>7</sup> Strabo. l. 15. p. 1064.

Περσας ἐπὶ τὰ ὑψηλοτάτα τῶν ὄρεων θυσίας ἐρδεῖν. Herodotus. l. 2. c. 131.

Some nations instead of an image worshipped the hill as the Deity.—Ἐπεφημισαν δὲ καὶ Δι' ἀγάλματα οἱ πρῶτοι ἄνθρωποι κορυφὰς ὄρων, Ὀλυμπον, καὶ Ἰδην, καὶ εἰ τι ἄλλο ὄρος πλησιάζει τῷ Οὐρανῷ. Maximus Tyrius Dissert. 8. p. 79.



αγαλματα και θωμες εκ ιδρυονται· θυεσι δε εν υψηλω τοπω, τον ουρανον ηγουμενοι Δια.

The people of Cappadocia and Pontus observed the like method of worship: and of all sacrifices, wherever exhibited upon high places, none perhaps ever equalled in magnificence that, which was offered by Mithridates upon his war with the Romans. He followed the Persic modes of worship, as well as the mixed rites of the Chaldeans, and Syrians. Hence he chose one of the highest mountains in his dominions: upon the top of which he reared an immense pile, equal in size to the summit on which it stood: and there he sacrificed to the God of armies.—<sup>8</sup> Εθηκε τῷ Στρατιῷ Διι πατριον θυσιαν, επι ορεσ υψηλα κορυφην μειζονα αλλην επιτιθεις. The pile was raised by his vassal princes: and the offerings, besides those customary, were wine, honey, oil, and every species of aromatics. The fire is said to have been perceived at the distance of near a thousand stadia. The Roman poet makes his hero choose a like situation for a temple, which he erected to Venus; and for the grove which he dedicated to the manes of his father.

<sup>9</sup> Tum vicina astris Ericino in vertice sedes

Fundatur Veneri Idaliæ: tumuloque Sacerdos,

Et lucus, late facer, additur Anchiseo.

In Japan most of their temples at this day are constructed upon eminencies; and often upon the ascent of high moun-

<sup>8</sup> Appian de Bello Mithridatico. p. 215. Edit. Steph. He by an hyperbole makes the pile larger than the apex on which it stood.

<sup>9</sup> Virgil. l. 5. v. 760.



tains. They are all, <sup>9</sup> says Kæmpfer, most sweetly seated : A curious view of the adjacent country, a spring, and rivulet of clear water, and the neighbourhood of a grove with pleasant walks, being the necessary qualifications of those spots of ground, where these holy structures are to be built : for they say, that the Gods are extremely delighted with such high and pleasant places.

This practice in early times was almost universal ; and every <sup>10</sup> mountain was esteemed holy. The people, who prosecuted this method of worship, enjoyed a soothing infatuation, which flattered the gloom of superstition. The eminences to which they retired were lonely, and silent ; and seemed to be happily circumstanced for contemplation and prayer. They, who frequented them, were raised above the lower world ; and fancied that they were brought into the vicinity of the powers of the air, and of the Deity who resided in the higher regions. But the chief excellence for which they were frequented, was the Omphi, expressed *ομφη* by the Greeks, and interpreted <sup>11</sup> *Θεία κληδων*, vox divina, being esteemed a particular revelation from heaven. In short they were looked upon as the peculiar places where God delivered his oracles. Hermæus in Plutarch expresses this term *ομφις*, omphis ; and says, that it was the name of

<sup>9</sup> Hist. Japan. Vol. 2d. book 5. c. 3. p. 417.

<sup>10</sup> Παν δὲ ὄρος τῆ Διὸς ὄρος ὀνομαζέται, ἐπεὶ εἶδος ἦν τοῖς παλαιοῖς ὑψίστῳ ὄντι τῷ Θεῷ ἐν ὑψέι θυσίας ποιεῖσθαι. Melanthes de Sacrificijs. See Natalis Comes. l. i. 10.

<sup>11</sup> Ομφη, θεία κληδων. Hesych. It was sometimes expressed without the aspirate, αμῆη: hence the place of the oracle was stiled Ambon, αμῶν. Αμῶν, αἱ προσαναβασεῖς τῶν ὀρων. Hesych.



an Egyptian Deity : and he interprets it, I know not for what reason, <sup>12</sup> ευεργετης. The word truly rendered was Omphi or Amphi, the oracle of Ham ; who, according to the Egyptian theology, was the same as the Sun, or Osiris. He was likewise revered as the chief Deity by the Chaldeans ; and by most nations in the east. He was stiled both Ham, and Cham : and his oracles both Omphi and Ompi. In consequence of this the mountains, where they were supposed to be delivered, came to be denominated Har-al-Ompi ; which al-ompi by the Greeks was changed to Ολυμπος, Olympus ; and the mountain was called ορος Ολυμπυ. There were many of this name. The Scholiast upon Apollonius reckons up <sup>13</sup> six : but there were certainly more, besides a variety of places stiled upon the same account <sup>14</sup> Olympian.

They

<sup>12</sup> Τον Ομφιν ευεργετην ὁ Ἑρμαῖος φησι δηλοῦν ἐρμηνευόμενον. Plutarch : Isis et Osiris. Vol. 1. p. 368.

<sup>13</sup> Ολυμποι εἰσιν ἕξ—κλ. Scholia upon Apollonius Rhodius. l. 1. v. 598.

<sup>14</sup> Many places stiled Olympus and Olympian.

In Lycia : Ολυμπος μεγάλη πόλις, καὶ ὄρος ὀμωνυμον. Strabo. l. 14. p. 982.

Ολυμπη πόλις Ἰλλυρίας. Stephanus Byzantinus.

In Cyprus : Αμαθός πόλις, καὶ ὄρος ματσοειδὴς Ολυμπος. Strabo. l. 14. p. 1001.

Ἡδε ἀκροεῖα καλεῖται Ολυμπος. Strabo. Ibidem.

Josephus mentions the temple of Olympian Zeus at Tyre. Antiq. Jud. l. 8. c. 1.

At Megara in Greece : Τεμενος Ολυμπειον. Pausanias. l. 1. p. 97.

In Elis : Ἡ Ολυμπία πρῶτον Κρονίος λόφος ἐλεγετο. Scholia upon Lycophron. v. 42.

In Attica : Ναός Κρονός, καὶ Ῥεάς, καὶ τεμενος τὴν ἐπικλησιν Ολυμπίας. Pausan. l. 1. p. 43.

In Achaia : Δίος Ολυμπίας ναός. Pausan. l. 2. p. 123.



They were all looked upon to be prophetic; and supposed to be the residence of the chief Deity, under whatever denomination he was specified, which was generally the God of light. For these oracles no place was of more repute than the hill at Delphi, called Omphi-El, or the oracle of the Sun. But the Greeks, who changed Al-omphi to Olympus, perverted these terms in a manner still more strange: for finding them somewhat similar in sound to a word in their own language, their caprice immediately led them to think of *ομφαλος*, a navel, which they substituted for the original word. This they did uniformly in all parts of the world; and always invented some story to countenance their mistake. Hence, whenever we meet with an idle account of a navel, we may be pretty sure that there is some allusion to an oracle. In respect to Delphi, they presumed that it was the umbilicus, or center of the whole earth. The poets gave into this notion without any difficulty: Sophocles calls it <sup>15</sup> *μεσομφαλα Γης μαντεία*: and Euripides avers that it was the precise center of the earth:

At Delos: *Ολυμπειον, τοπος εν Δηλω*. Stephanus Byzantinus. *Εστι και πολλη Παμφυλιας*.

Libya was called Olympia. Stephanus Byzant.

The moon called Olympias: *Ἡ γὰρ Σεληνὴ παρ' Αἰγυπτίοις κυρίως Ολυμπίας καλεῖται*. Eusebii Chron. p. 45. l. 10.

The earth itself called Olympia by Plutarch, who mentions *τῆς Γῆς Ολυμπίας ἱερον* in Theseus, by which is meant the temple of the Prophetic Earth.

Many other instances might be produced.

<sup>15</sup> Sophocles: *Œdipus Tyrannus*. v. 487.

*Ομφαλον ἐρίβρομον Χθονος*. Pind. Pyth. Ode 6. v. 3.

*Ὁρθοδικαν Γας ομφαλον κελαδῆτε*. Pind. Pyth. Ode 11. antist.

Οὕτως



<sup>16</sup> Οὕτως μέσον ομφαλον γὰς  
Φοῖβος κατέχει δομος.

Livy, the historian, does not scruple to accede to this notion, and to call it <sup>17</sup> umbilicum orbis terrarum. Strabo speaks of it in this light, but with some hesitation. <sup>18</sup> Τῆς Ἑλλάδος ἐν μέσῳ ΠΩΣ ἐστὶ τῆς συμπάσης — ENOMISΘΗ δὴ καὶ οἰκισμένης\* καὶ ἐκαλεσάν τῆς γῆς ΟΜΦΑΛΟΝ. Varro very sensibly refutes this idle notion in some <sup>19</sup> strictures upon a passage in the poet Manilius to the purpose above.

O, sancte Apollo,

Qui umbilicum certum terrarum obtines.

Upon which he makes this remark: Umbilicum dictum aiunt ab umbilico nostro, quod is medius locus sit terrarum, ut umbilicus in nobis: quod utrumque est falsum. Neque hic locus terrarum est medius; neque noster umbilicus est hominis medius. Epimenides long before had said the same:

<sup>20</sup> Οὔτε γὰρ ἦν γαίης μέσος ομφαλος, οὐδὲ θαλάσσης.

<sup>16</sup> Euripides in Ione. v. 233.

Μεσομφαλος Ἐστία. v. 461.

<sup>17</sup> Titus Livius. l. 38. c. 47.

<sup>18</sup> Strabo. l. 9. p. 642.

<sup>19</sup> Varro de Ling. Lat. l. 6. p. 68.

Pausanias gives this account of the omphalus at Delphi. Τὸν δὲ ὑπὸ Δελφῶν καλούμενον ομφαλον λίθος πεποιημένον λευκὸν, τοῦτο εἶναι τὸ ἐν μέσῳ γῆς πάσης αὐτοὶ λέγουσιν οἱ Δελφοὶ· δεικνύται τε καὶ ομφαλος ΤΙΣ ἐν τῷ ναῷ τιταινόμενος. Pausan. l. 10. p. 835.

It is described by Tatianus, but in a different manner. Ἐν τῷ τεμένει τε Ἀητοῖδ' καλεῖται τις ομφαλος. Ὅδ' ομφαλος τάφος ἐστὶν Διονύσου. P. 251. Oratio contra Græcos.

<sup>20</sup> Plutarch περὶ λελοπι. Χρησῆος.



But supposing, that this name and character had some relation to Delphi, how are we to account for other places being called after this manner? They could not all be umbilical: the earth cannot be supposed to have different centers: nor could the places thus named be always so situated, as to be central in respect to the nation, or the province, in which they were included. Writers try to make it out this way: yet they do not seem satisfied with the process. The contradictory accounts shew the absurdity of the notion. It was a term borrowed from Egypt, which was itself an Omphalian region. Horus Apollo not knowing the meaning of this has made Egypt the center of the earth: <sup>20</sup> Αἰγυπτῶν γῆ μεσῇ τῆς οἰκουμένης. Pausanias mentions an Omphalus in the Peloponnesus, which was said to have been the middle of that country. He seems however to doubt of this circumstance, as he well may <sup>21</sup>. Οὐ πόρρω δὲ ἐστὶν ὁ καλούμενος Ομφαλός, Πελοποννησὶ δὲ πάσης μεσόν, εἰ δὴ τὰ ὄντα εἰρηκάσι. *At no great distance is a place called the Omphalus, or navel; which is the center of the whole Peloponnesus, if the people here tell us the truth.* At Enna in <sup>22</sup> Sicily was an Omphalus: and the island of Calypso is represented by Homer as the umbilicus of the sea. The Goddess resided—<sup>23</sup>Νησῶ ἐν ἀμφιγυτῶ ὅθι τ' ομφαλὸς ἐστὶ θαλάσσης.

<sup>20</sup> Horus Apollo. § 21. p. 30. Edit. 1729.

<sup>21</sup> Pausanias. l. 2. p. 141. It is spoken of Phliuns, far removed from the center of the Peloponnesus.

<sup>22</sup> This omphalus was near the Plutonian cavern. Diodorus. l. 5.

Τρεῖς δ' ἐπὶ καλλιγῆς νησοῦ δραμὲς ομφαλὸν Ἐννης.

Callimachus: Hymn to Ceres. Cicero in Verrem, 4. c. 48.

<sup>23</sup> Homer. Odyss. l. α. v. 50.



The Ætolians were stiled umbilical; and looked upon themselves as the central people in Greece, like those of Delphi. But this notion was void of all truth in every instance which has been produced; and arose from a wrong interpretation of ancient terms. What the Grecians stiled Omphalus was certainly Ompha-El, the same as Al-Ompa; and related to the oracle of Ham or the Sun: and these temples were Prutaneia, and Puratheia, with a tumulus or high altar, where the rites of fire were in ancient times performed. As a proof of this etymology most of the places stiled Olympian, or Omphalian, will be found to have a reference to an oracle. Epirus was celebrated for the oracle at Dodona: and we learn from the antient poet, Reianus, that the natives were of old called Omphalians:

<sup>24</sup> Συν τε Παρναυιοι, και αμυμονες Ομφαλιηεις.

There was an Omphalia in Elis; and here too was an oracle mentioned by <sup>25</sup> Pindar and Strabo: <sup>26</sup> Τὴν δὲ ἐπιφανείαν εσχεν (ἡ Ολυμπία) ἐξ ἀρχῆς διὰ τὸ μαντεῖον τῆς Ολυμπίας Διός. *The place derived all its lustre originally from the oracular temple of Olympian Jove.* In this province was an ancient city <sup>27</sup> Alphira; and a grove of Artemis <sup>28</sup> Alphei-

<sup>24</sup> Stephanus Byzantinus. The Natives were also stiled Pyrrhidæ, and the country Chaonia from the temple Cha-On, οἶκος ἡλίου.

<sup>25</sup> Pindar. Olymp. Ode 7.

<sup>26</sup> Strabo. l. 8. p. 542.

<sup>27</sup> By Livy called Aliphira. l. 32. c. 5.

In Messenia was a city Amphia—Πολισμα ἐπὶ λοφῷ ὑψηλῷ κείμενον. Pausan. l. 4. p. 292. The country was called Amphia.

<sup>28</sup> Αλφειονίας Ἀρτεμιδος, ἡ Αλφειοσῆς αλσος. Strabo. l. 8. p. 528.

onia, and the whole was watered by the sacred river Alpheus. All these are derived from El, the prophetic Deity, the Sun; and more immediately from his oracle, Alphi. The Greeks deduced every place from some personage: and Plutarch accordingly makes Alpheus<sup>29</sup>—*Εἰς τῶν το γένος ἀφ' ἡλίου καταγοντῶν*, one of those who derived their race from the Sun. The term Alphi, from whence the Greeks formed Alphira, Alpheionia, and Alpheüs, is in acceptation the same as Amphi. For Ham being by his posterity esteemed the Sun, or El; and likewise Or, the same as Orus; his oracles were in consequence stiled not only Amphi, and Omphi, but Alphi, Elphi, Orphi, Urphi.

I have taken notice of several cities called Omphalian, and have observed, that they generally had oracular temples: but by the Greeks they were universally supposed to have been denominated from a navel. There was a place called<sup>30</sup> Omphalian in Thessaly: and another in Crete, which had a celebrated<sup>31</sup> oracle. It is probably the same that is mentioned by Strabo, as being upon mount Ida, where was the city Elorus. Diodorus speaks of this oracle, named Omphalian; but supposes that the true name was *ομφαλος*, omphalus: and says, that it was so called (strange to tell) be-

<sup>29</sup> Plutarchi. de Fluminibus—*Αλφειος*.

Alpheus, said to be one of the twelve principal and most ancient Deities, called *συμβωμοι*; who are enumerated by the Scholiast upon Pindar. *Βωμοὶ δίδυμοι, πρῶτος Δίος καὶ Ποσειδῶνος—κτλ.* Olymp. Ode. 5.

<sup>30</sup> Stephanus Byzant. *Ομφαλίον*. It was properly in Epirus, where was the oracle of Dodona, and whose people were stiled *Ομφαλίησις* above.

<sup>31</sup> *Ομφαλίον, τόπος Κρήτης*—Steph. Byzant. *Ἐστὶ δὲ ἐν Κρητικαῖς ὄρεσι καὶ κατ' ἡμᾶς ἐστὶ Ἐλωρος πόλις*. Strabo. l. 10. p. 834. Eluros—*ἦν ἦν*.



cause Jupiter, when he was a child, lost his navel here, which dropped into the river Triton : <sup>32</sup> Απο τῆς τότε συμβάντος Ομφαλον προσαγορευθῆναι το χωριον : *from this accident the place had the name of Omphalus, or the navel.* Callimachus in his hymn to Jupiter dwells upon this circumstance :

<sup>33</sup> ΕΥΤΕ ΘΕΝΑΣ ΑΠΕΛΕΙΠΕΝ ΕΠΙ Κνωσσοιο φερσση,  
 ΖΕΥ ΠΑΤΕΡ, ἢ ΝΥΜΦΗ ΣΕ (ΘΕΝΑΙ Δ' ΕΣΑΝ ΕΓΓΥΘΙ Κνωσσῶ)  
 ΤῆΤΑΚΙ ΤΟΙ ΠΕΣΕ, ΔΑΙΜΟΝ, ΑΠ' ΟΜΦΑΛΟΣ, ΕΝΘΕΝ ΕΚΕΙΝΟ  
 ΟΜΦΑΛΙΟΝ ΜΕΤΕΠΕΙΤΑ ΠΕΔΟΝ ΚΑΛΕΣΙ ΚΥΔΩΝΕΣ.

Who would imagine, that one of the wisest nations that ever existed could rest satisfied with such idle figments : and how can we account for these illusions, which overspread the brightest minds ? We see knowing and experienced people inventing the most childish tales ; lovers of science adopting them ; and they are finally recorded by the grave historian : all which would not appear credible, had we not these evidences so immediately transmitted from them. And it is to be observed that this blindness is only in regard to their religion ; and to their mythology, which was grounded thereupon. In all other respects they were the wisest of the sons of men.

We meet in history with other places stiled Omphalian. The temple of Jupiter Ammon was esteemed of the highest antiquity, and we are informed that there was an omphalus here ; and that the Deity was worshipped under the form of a navel. Quintus Curtius, who copied his history from the

<sup>32</sup> Diodorus Siculus. l. 5. p. 337.

<sup>33</sup> Callimachus. Hymn to Jupiter. v. 42.

Greeks, gives us in the life of Alexander the following strange account, which he has embellished with some colouring of his own. <sup>34</sup> Id, quod pro Deo colitur, non eandem effigiem habebat, quam vulgo Diis Artifices accommodârunt. *Umbilico* maxime similis est habitus, smaragdo, et gemmis, coagmentatus. Hunc, cum responsum petitur, navigio aurato gestant Sacerdotes, multis argenteis *pateris* ab utroque navigii latere pendentibus. The whole of this is an abuse of terms, which the author did not understand, and has totally misapplied. One would imagine that so improbable a story, as that of an umbilical Deity with his silver basons, though patched up with gold and emeralds, would have confuted itself. Yet Schottus in his notes upon Curtius has been taken with this motly description: and in opposition to all good history thinks, that this idle story of a navel relates to the compass. Hyde too has adopted this notion; and proceeds to shew how each circumstance may be made to agree with the properties of the magnet. <sup>35</sup> Illa nempe Jovis effigies videtur semiglobulare quiddam, uti est compassus marinus, formâ umbilici librarii, seu umbonis, tanquam *εὐθεῶν* quoddam adoratum, propter ejusdem divinum auxilium: utpote in quo index magneticus erat sicut intus existens quidam deus, navigiorum cursum in medio æquore dirigens. These learned men were endued with a ready faith: and not only acquiesce in what they have been told; but contribute largely to establish the mistake. The true

<sup>34</sup> Quintus Curtius. l. 4. c. 7. p. 154. Varior.

<sup>35</sup> Hyde of the Umbilicus. *Relig. vet. Persarum*. Appendix 3. p. 527.



history is this. Most places in which was the supposed oracle of a Deity, the Grecians, as I have before mentioned, stiled Olympus, Olympia, and Olympiaca: or else Omphale, and Omphalia, and the province *χωριον Ομφαλιον*. These terms were thought to relate to a navel: but, if such an interpretation could have been made to correspond with the history of any one place, yet that history could not have been reiterated; nor could places so widely distant have all had the same reference. What was terminated *ομφαλος* was <sup>36</sup> Omph-El, the oracle of God, the seat of divine influence: and Al-Omphi was a name given to mountains and eminences upon the same account. An oracle was given to Pelias in Thessaly: and whence did it proceed? from the well wooded omphalus of his mother Earth.

Ἦλθε δὲ οἱ κρυοεν

Πυκινῷ μαντευμα θυμῷ

Παρα μεσσον ομφαλον

Ευδενδροιο ἔστηθεν ματερος.—

In other words, it proceeded from the stately grove of Hestia, where stood an oracular temple.

In respect to the omphalus of Ammon, which Curtius has translated umbilicus, and garnished with gold and jewels, the whole arises from a mistake in terms, as in the many

<sup>36</sup> That Olympus and Olympia were of Egyptian original is manifest from Eusebius; who tells us, that in Egypt the moon was called Olympias; and that the Zodiac in the heavens had anciently the name of Olympus. *Ἐ γὰρ Σεληνὴ παρ' Αἰγυπτίοις κυρίως Ολυμπίας καλεῖται, δια το κατὰ μοῖα περιωομένη τῶν Ζωδιακῶν κυκλῶν, ὃν οἱ παλαιοὶ αὐτῶν ΟΛΥΜΠΙΟΝ ἐκαλεῖν.* Chronicon. p. 45. l. 9. The reason given is idle: but the fact is worth attending to.

Olympus was the supposed præceptor of Jupiter. Diodorus. l. 3. p. 206.

<sup>37</sup> Pindar. Pyth. Ode 4. p. 241.

instances before. It was Omphi El, the oracle of Ham, or the Sun : and the shrine, from whence it was supposed to proceed, was carried in a boat. The Pateræ, represented as so many silver basons, were in reality the interpreters of the oracle. They were the priests, who in the sacred processions walked on each side, and supported both the image and the boat, in which it was carried. They are said to have been eighty in number; and they pretended to bear the Deity about, just as they were by the divine impulse directed. *The God, says* <sup>38</sup> *Diodorus Siculus, is carried about in a ship of gold by eighty of his priests. They bear him upon their shoulders, and pursue their way by instinct, just as the divine automaton chances to direct them.* These persons, who thus officiated, were probably the same as the Petipharæ of the ancient Egyptians, but were called Pateræ by the Greeks. It was a name, and office, by which the priests of Delphi, and of many other places besides those in Egypt, were distinguished: and the term always related to oracular interpretation. Hence Bochart describes these priests, and their function, very justly. <sup>39</sup> Pateræ, Sacerdotes Apollinis, oraculorum interpretes. Pator, or Petor, was an Egyptian word; and Moses speaking of Joseph, and the dreams of Pharaoh, more than once makes use of it in the sense above. It occurs Genesis. c. 41. v. 8. —v. 13. and manifestly alludes to an interpretation of that

<sup>38</sup> Ἐπὶ νεῶς περιφέρεται χρυσοῦς ὑπὸ ἱερῶν οὐδ' ἄνδροντα (ὁ Θεός). Οὗτοι δὲ ἐπὶ τῶν ὤμων φέροντες τὸν θεὸν προαγασιν αὐτομάτως, ὅπερ ἀγχοί το τε θεῶν νεύμα τὸν πορείαν. Diodorus. l. 17. p. 528.

It is observable, that this historian does not mention an omphalus: but says, that it was a statue, ἔστανον, which was carried about.

<sup>39</sup> Bochart. Canaan. l. 1. c. 40.



divine intercourse, which the Egyptians stiled Omphi. This was communicated to Pharaoh by a dream: for the Omphi was esteemed not only a verbal response, but also an intimation by <sup>40</sup> dreams — *Ομφη, φημη θεια, θεια κληδων—ονει-  
ρς φαντασματα*. Hesychius. So it likewise occurs in Euse-  
bius; who quotes a passage from the oracles of Hecate,  
wherein the Gods are represented, as insensibly wafted through  
the air like an Omphian vision.

<sup>41</sup> Της δε μεσσης μεσατοισιν επεμβεβαιωτας αηταις

Νοσφι πυρος θειοιο ΠΑΝΟΜΦΕΑΣ ηντ' ΟΝΕΙΡΟΥΣ.

These Omphian visions were explained by Joseph; he in-  
terpreted the dreams of Pharaoh: wherefore the title of Pa-  
tor is reckoned by the Rabbins among the names of Joseph.  
There is thought to be the same allusion to divine interpre-  
tation in the name of the apostle Peter: *Πετρος, ὁ επιλυων,  
ὁ επιγνωσκων*. Hesych. Petrus Hebræo sermone agnoscens  
notat. Arator. From these examples we may, I think, learn  
that the priest was stiled Petor, and Pator: and that it was  
the place, which properly was called Patora. The Colossal  
statue of Memnon in the Thebaïs was a Patora, or oracular  
image. There are many inscriptions upon different parts of  
it; which were copied by Dr. Pocock<sup>42</sup>, and are to be seen  
in the first volume of his travels. They are all of late date

<sup>40</sup> *Ομφη, θεια κληδων, ὁ εστιν οναρ*. Schol. on Homer. Iliad. B. v. 41.

<sup>41</sup> Eusebius. Præp. Evang. l. 5. p. 194.

One title of Jupiter was Πανομφαιος.

*Ενθα Πανομφαιω Ζηνι ῥηζεσκον Αχαιοι*. Homer. Iliad. Θ. v. 250.

Ara Panomphæo vetus est sacrata Tonanti. Ovid. Metamorph. l. 1 r. v. 198.

<sup>42</sup> Pocock's Egypt. p. 108 Plate xlii.

in comparison of the statue itself; the antiquity of which is very great. One of these inscriptions is particular, and relates to the Omphi, which seems to have frightened away some ill disposed people in an attempt to deface the image:

<sup>43</sup>Εἰκόνα λωβητήρες ἐλυμήναντ' ὅτι διὰν

Θειοτάτῃ νυκτὶ ομφὴν ἐπὶ Μερμνονος ἦλθον.

One of the most famous oracles of Apollo was in Lycia: and in consequence of it the place was named Patara. Patra in Achaia was of the same purport. I should imagine, that the place where Balaam the false <sup>44</sup> prophet resided, was of the same nature; and that by Pethor and Pethora was meant a place of interpretation, or oracular temple. There was probably a college of priests; such as are mentioned to have existed among the Amonians: of whom Balaam had been by the king of Moab appointed chief Petora, or priest. It seems to have been the celebrated place in Arabia, famous in after times for the worship of Alilat, and called by the Romans <sup>45</sup> Petra.

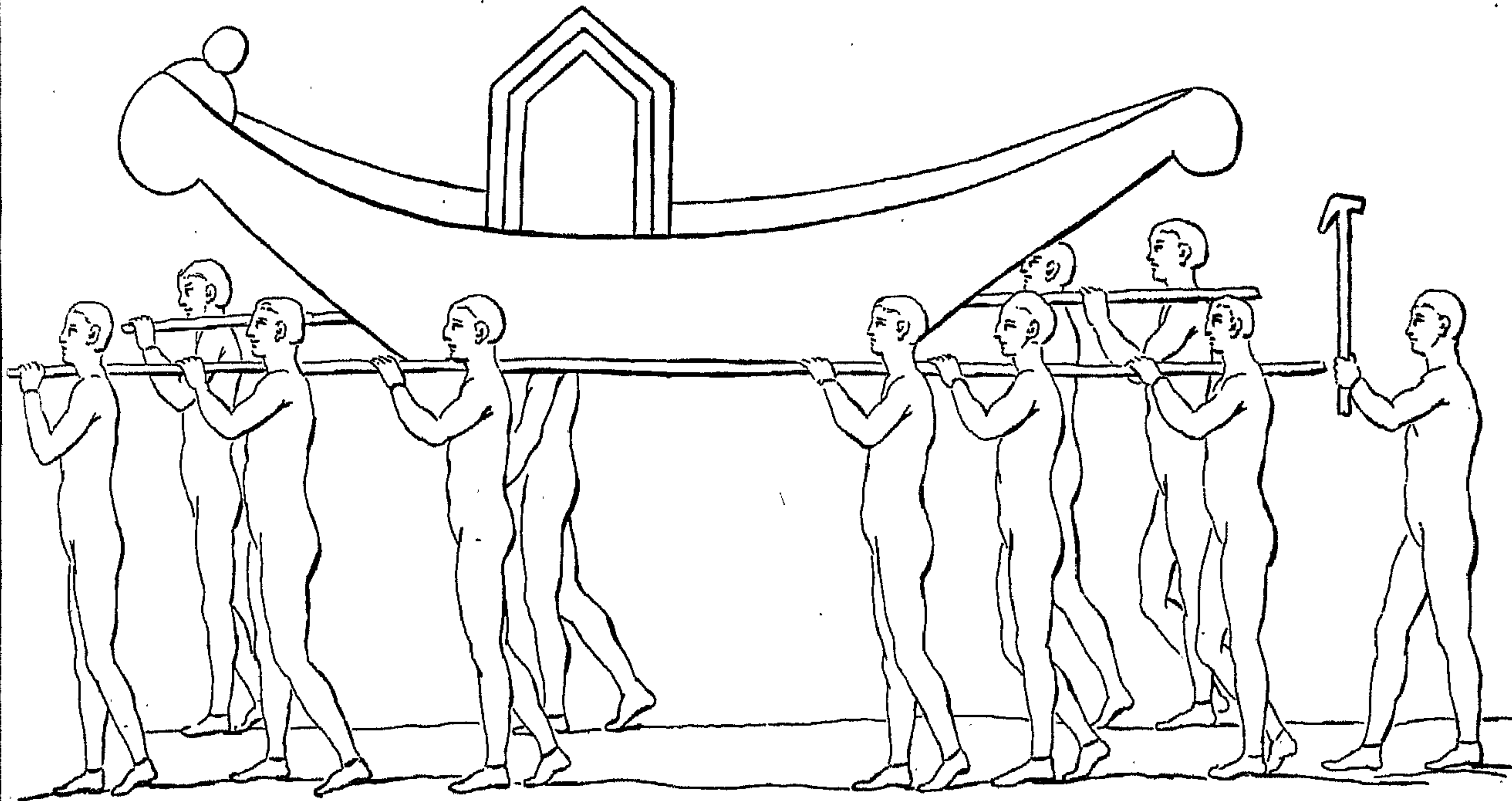
<sup>43</sup> Pocock. Plate xxxix. p. 105.

<sup>44</sup> He sent messengers to Balaam the son of Beor to Pethor. Numbers. c. 22. v. 5.

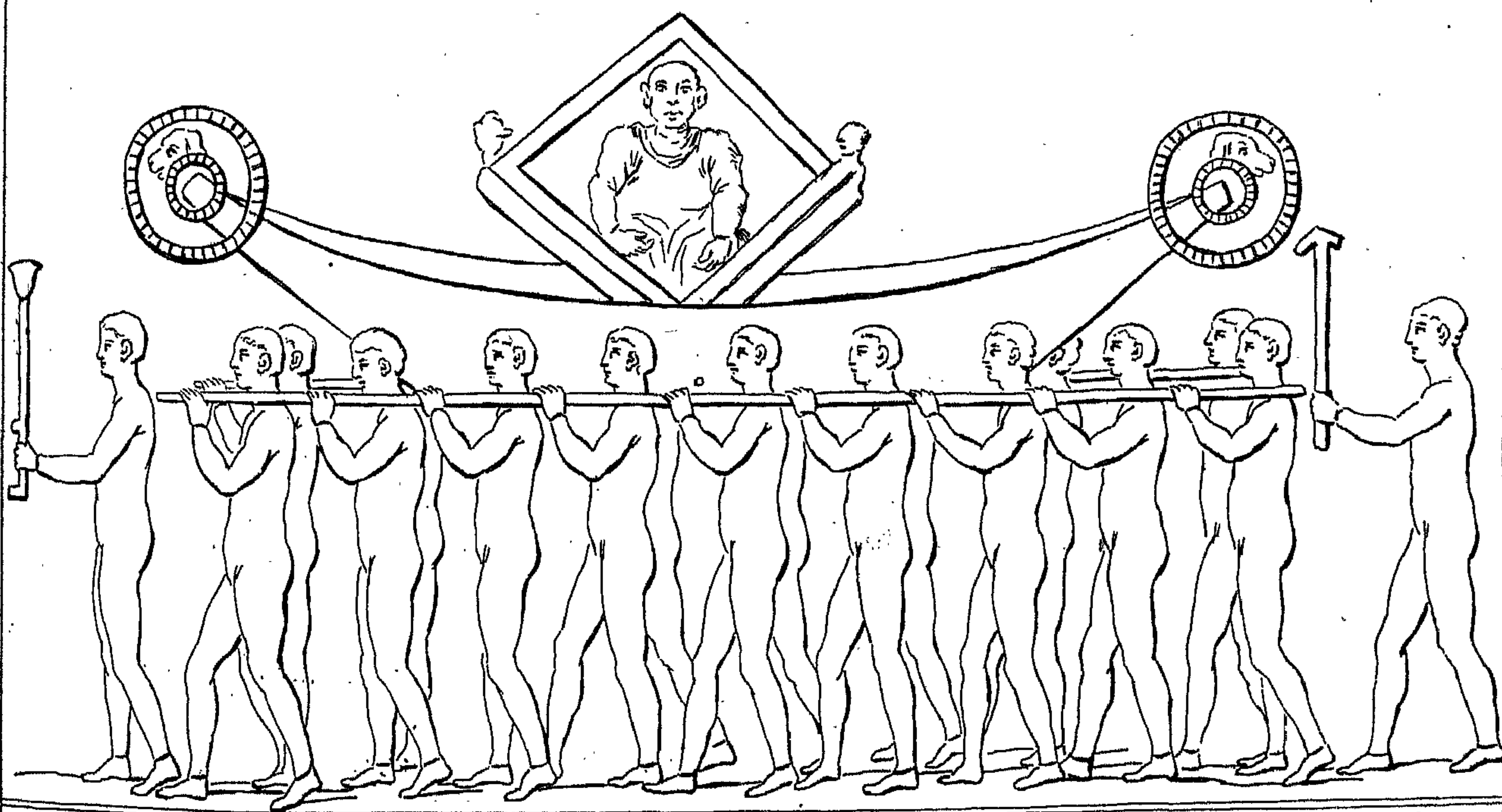
<sup>45</sup> We learn from Numbers. c. 22. v. 36. and c. 31. v. 8. that the residence of Balaam was in Midian, on the other side of the river to the south, beyond the borders of Moab. This seems to have been the situation of Petra; which was either in Midian or upon the borders of it: so that Pethor, and Petra, were probably the same place. Petra is by the English traveller, Sandys, said to be called now Rath Alilat.

Petra by some is called a city of Palestine: Πέτρα πόλις Παλαιστίνης. Suidas. But it was properly in Arabia, not far from Idume, or Edom. See Relandi Palæstina. p. 930. and Strabo. l. 16.





*The Ship of Isis Biprora with an Ark.*



*The Ship of Isis, and Image. From Pocock's Account of Egypt. Plate XLII.*

The custom of carrying the Deity in a shrine, placed in a boat, and supported by priests, was in use among the Egyptians, as well as the <sup>46</sup> Ammonites. It is a circumstance, which deserves our notice ; as it appears to be very ancient, and had doubtless a mysterious allusion. We have three curious examples of it among <sup>47</sup> Bishop Pocock's valuable specimens of antiquity, which he collected in those parts. He met with them at Luxorein, or <sup>48</sup> Lucorein near Carnac in the Thebais ; but mentions not what they relate to : nor do I know of any writer, who has attended to their history. The accounts given above by Curtius, and Diodorus, are wonderfully illustrated by these representations from Egypt. It is plain that they all relate to the same religious ceremony ; and very happily concur to explain each other. It may be worth observing that the originals, whence these copies were taken, are of the highest antiquity : and probably the most early specimens of sculpture in the world. Diodorus mentions, that the shrine of Ammon had eighty persons to attend it : but Dr. Pocock, when he took these copies, had not time to be precisely accurate in this article. In his specimens the greatest number of attendants are twenty : eighteen support the boat, and one preceeds with a kind of sceptre ; another brings up the rear, having in his hand a rod, or staff, which had undoubtedly a mystic allusion. The whole seems to

<sup>46</sup> The Ammonites were a mixed race ; being both of Egyptian and Ethiopic original : *Αἰγυπτίων καὶ Αἰθιοπῶν ἀποικιοί*. Herod. l. 2. c. 42.

<sup>47</sup> Pocock's Egypt. vol. 1. Plate xlii.

<sup>48</sup> Luxorein by Norden, called Lucorein. It was probably erected to the Sun and Ouranus ; and one of the first temples upon earth.



have been emblematical ; and it will be hereafter shewn, that it related to a great preservation, which was most religiously recorded ; and became the principal subject of all their mysteries. The person in the shrine was their chief ancestor, and the whole process was a memorial of the deluge ; the history of which must have been pretty recent when these works were executed in Egypt.

From the shrines of Amon abovementioned we may derive the history of all oracles ; which from the Deity, by whom they were supposed to be uttered, were called Omphi and Amphi, as I have shewn : also Alphi, Elphi, Orphi, Urphi, from El, and Orus. The Greeks adhered religiously to ancient terms, however obsolete and unintelligible. They retained the name of Amphi, though they knew not the meaning : for it was antiquated, before they had letters. That it originally related to oracular revelation is plain from its being always found annexed to the names of persons famous on that account ; and from its occurring in the names of men, renowned as priests and augurs, and supposed to have been gifted with a degree of foreknowledge. We read of Amphiaraus, Amphilocus, Amphimachus, persons represented as under particular divine influence, and interpreters of the will of the Gods. Amphion, though degraded to a harper, was Amphi-On, the oracle of Apollo, the Sun : and there was a temple, one of the ancient *ὑπαίθεα*, dedicated to him and Zethus, as we may read in Pausanias. Mopsus, the diviner, is stiled *Ἀμπυκίδης*, Ampucides : which is not a patronymic but a title of the oracular Deity.

Εἰθε

<sup>49</sup> Εὐθα καὶ Ἀμπυκίδην αὐτῷ ἐνὶ ἡματι Μοψόν  
 Νηλείης ἔλε ποτμός· ἀδευκέα δ' ἔφυγεν αἰσάν  
 Μαντοσύναις· ἔγχε τις ἀποτροπὴ θανάτοιο.

Idmon, the reputed son of Abas, was a prophet, as well as Mopsus; he was favoured with the divine Omphe, and like the former stiled Ampucides.

<sup>50</sup> Εὐθα μὲν αἰσα παρῆσχε καταφθίειν δύο φωτας,  
 Ἀμπυκίδην Ἰδμῶνα, κυβερνήτην τε Τίφυν.

What his attainments were, the Poet mentions in another place.

<sup>51</sup> Δὴ τότε Ἀβάντος παῖς νοβός ἤλυθε καρτερός Ἰδμῶν,  
 Τὸν ῥ' ὑποκυσσάμεν' ἔτεκεν Ἀπολλῶνι ἀνακτι  
 Ἀμβροσίον παρὰ κύμα φερέτριος Ἀντιανείρας,  
 Τῷ καὶ ΜΑΝΤΟΣΥΝΗΝ ἔπορε, καὶ θεσφατόν ΟΜΦΗΝ.

To say the truth, these supposed prophets were Deities, to whom temples were consecrated under these names; or, to speak more properly, they were all titles, which related to one God, the Sun. That they were reputed Deities is plain from many accounts. Dion Cassius speaks of Ἀμφιλόχου χρηστηρίον: and the three principal oracles mentioned by Justin Martyr are <sup>52</sup> μαντεία—Ἀμφιλόχου Δωδων-

<sup>49</sup> Apollonius Rhodius. L. 4. v. 1052.

Mopsus was the son of Ampycus. Hygin. Fab. C. cxxviii. By some he is said to have been the son of Apollo. Apollo and Ampycus were the same.

<sup>50</sup> Orphic. Argonaut. V. 720.

<sup>51</sup> Ibidem. V. 185.

<sup>52</sup> Justin. Martyr. Apolog. P. 54.

Amphilochus was the God of light and prophecy. Plutarch mentions ἐξ Ἀμφιλόχου μαντεία, in the treatise περὶ βραδεως τιμωρῶμενων. P. 563.



νης, και Πυθης. We have a similar account from Clemens Alexandrinus. <sup>54</sup> Διηγησαι ἡμιν και της αλλης μαντικης, μαλλον δε μανικης, τα αχρηστα χρησηρια, τον Κλαριον, τον Πυθιον, τον Αμφιαρεω, τον Αμφιλοχον. The Amphictuons were originally prophetic personages, who attended at the temple at Delphi. Hesychius observes; Αμφικτυονες—περιοικοι Δελφων, πυλαγοραι, ιερομνημονες. Minerva, heavenly wisdom, is by Lycophron stiled <sup>55</sup> Amphira; which is a compound of Amphi-Ur, the divine influence, or oracle of Orus. Of this name there was a city near Olympia in Elis: for many places were in this manner denominated, on account of their being esteemed the seat of prophecy. In Phocis was the city Hyampolis; and close to it <sup>56</sup> Amphissa, famous for the oracle of an unknown Goddess, the daughter of Macaria. Amphrysus in Bœotia was much famed for the influence of <sup>57</sup> Apollo: and Amphimallus in Crete was well known for its <sup>58</sup> oracle. Amphiclea in <sup>59</sup> Phocis had Dionysus for its guardian Deity, whose orgies were there celebrated; and whose shrine was oracular.

<sup>54</sup> Cohortatio. p. 10.

<sup>55</sup> Lycophron. v. 1163.

<sup>56</sup> Pausanias. L. 10. p. 896.

<sup>57</sup> Hence the prophetic Sibyl in Virgil is stiled Amphrysia vates. Virgil. Æn. L. 6. v. 368.

<sup>58</sup> Plin. L. 4. c. 12. Strabo. L. 10. Called Mallus, by Pausanias Εν Μαλλω μαντειον αψευδες ατον L. 1. p. 84.

<sup>59</sup> Λεγεται δε υπο των Αμφικλειων μαντιν [τε σφισι τον Θεον τατον, και βανθον νοσοις καθισταναι—προμαντευς δε ο ιερευσ εστι. Pausanias. L. 10. p. 884. The city was also called Ophitea.

I imagine,

I imagine, that this sacred influence under the name of *Amphi* is often alluded to in the exordia of Poets; especially by the writers in Dithyrambic measure, when they address *Apollo*. Taken in its usual sense (*αμφι* circum) the word has no meaning: and there is otherwise no accounting for its being chosen above all others in the language to begin hymns of praise to this Deity, who was the principal God of prophecy. We have one instance of it in the *Nubes* of *Aristophanes*:

<sup>60</sup> *Αμφι μοι αυτε αναξ,  
Δηλιε, Κυνθιαν εχων  
Ύψικερατα πετραν.*

*Periander* is mentioned as beginning a hymn with a like exordium: *Αμφι μοι αυθις ανακτα*: And *Terpander* has nearly the same words: <sup>61</sup> *Αμφι μοι αυθις ανακθ' εκατηβολον*. *Apollo* was so frequently called *Αμφι αναξ*, that it was in a manner looked upon as a necessary proœmium. *Suidas* observes, *Αμφι-ανακτιζειν το προοιμιαζειν*: And *Hesychius*, *Αμφιανακτα, αρχη νομος Κιθαρωδικα*. Much the same is told us in the *Scholia* upon the passage above from *Aristophanes*: <sup>62</sup> *Μιμειται δε (Αριστοφανης) των Διθυραμβων τα προοιμια· συνεχως γαρ χρωνται ταυτη λεξει· διο αμφιανακτας αυτας καλεσι*. However, none of these writers inform us why this word was so particularly used: nor tell us what was its purport. In the short hymns ascribed to *Homer* this term is industriously re-

<sup>60</sup> *Aristophanes. Νεφέλαι. v. 595.*

<sup>61</sup> See *Scholia to Aristoph. v. 595.*

<sup>62</sup> *Ibidem.*

tained:



tained : and the persons who composed them, have endeavoured to make sense of it, by adopting it according to the common acceptance.

Αμφι μοι Ερμειας φιλον γονον εννεπε, Μυσα.

Αμφι Διοσκυρων ἑλικωπιδες εσπετε, Μυσαι.

Αμφι Διωνυσου Σεμελης ερικυδεος υιον

<sup>63</sup> Μνησομαι.

These hymns were of late date, long after Homer ; and were introduced in Ionia, and also in Cyprus and Phenicia, when the Grecians were in possession of those parts. They were used in the room of the ancient hymns, which were not understood by the new inhabitants. One of them is confessedly addressed to the Goddess called Venus Ourania in Cyprus ; and was designed to be sung by the priest of that Goddess upon the stated festivals at Salamis.

<sup>64</sup> Χαιρε, Θεα, Σαλαμιнос εϋκτιμενης μεδεστα,

Και πασης Κυπρου· δοδ' ἱμεροεσσαν αοιδην,

Αυταρ εγω κεν σειο και αλλης μνησομ' αοιδης.

We may perceive from what has been said, that the word

<sup>63</sup> We meet with the like in the Orphica.

Αμφι δε μαντειας εδανη πολυπειρονας ὀρμης

Θηρων, Οικωνων τε. Argonautica. v. 33.

So in Pindar. Κελαδοντι μοι αμφι Κινυραν. Pyth. Ode 2. p. 203.

We have the same from the Tripod itself.

Αμφι δε Πυθα, και Κλαριν μαντευματα Φοιβε. Apollo de defectu Oraculor. apud Eusebium. Præp. Evang. l. 5. c. 16. p. 204.

<sup>64</sup> Hymn to Venus of Salamis. See Homer Didymi. vol. 2. p. 528.

The names of the sacred hymns, as mentioned by Proclus in his Χρησμομαθεια, were Παιανες, Διθυραμβες, Αδωνις, Ιο Βακχον, Ὑπορχηματα, Εγκωμια, Ευκτικά. Photius. c. 236. p. 983.

Amphi was a term of long standing; the sense of which was no longer understood: yet the sound was retained by the Greeks, and used for a customary exclamation. In respect to the more antient exordia above quoted, especially that of Terpander, I take the words to be an imitation, rather than a translation, of a hymn sung at Delphi in the ancient Amonian language: the sound of which has been copied, rather than the sense, and adapted to modern terms of a different meaning. I make no doubt but that there were many ancient hymns preserved in those oracular temples, which were for a long time retained, and sung, when their meaning was very imperfectly known. They were for the most part composed in praise of Ham, or the Sun: and were sung by the Homeridæ, and Iamidæ. They were called after his titles, Ad, Athyr, Amphi, which the Grecians expressed Dithyrambi. They were strains of joy and exultation attended with grand processions: and from the same term ditharambus was derived the *θριαμβος* of the Greeks, and the triumphus of the Romans. We are informed that triumphs were first instituted by <sup>65</sup> Bacchus, who was no other than Chus: the history therefore of the term must be sought for from among the Cuseans. That it was made up of titles is plain from its being said by Varro to have been a <sup>66</sup> name; and one that was given by the Amonians among other personages to Dionusus: for they were not in this point uniform. Diodorus takes notice that it was a name, and conferred upon the per-

<sup>65</sup> Diodorus. l. 5. p. 213.

<sup>66</sup> Idque a *θριαμβῶ* Græco, Liberi Patris cognomento. Varro de linguâ Lat. l. 5. p. 58.



son spoken of : <sup>67</sup> Θριαμβον δε αυτον ωνομαθηναι φασι: *They say, that one of the titles given to Dionysus was Thriambus.* Ham in the very ancient accounts of Greece is called Iämus, and his priests Iämidæ. His oracle in consequence of this was stiled Iämphi, and Iämbi, which was the same term as Amphi, of which we have been treating. From the name Iambi came the measure Ιαμβος Iambus, in which oracles were of old delivered. Ham among the Egyptians was called <sup>68</sup> Tithrambo, which is the same name as the Ditherambus of Diodorus. There is a remarkable passage in the Scholia upon Pindar concerning Ham, under the name of Iamus, and also concerning his temple, which is represented as oracular. <sup>69</sup> Μαντειον ην εν Ολυμπια, ε αρχηγος γεγονεν Ιαμος, τη δια εμπυρων μαντεια, η και μεχρι τε νυν οι Ιαμιδαι χρωνται. *There was in Olympia, an ancient temple esteemed a famous seat of prophecy, in which Iamus is supposed to have first presided; and where the will of the Deity was made manifest by the sacred fire upon the altar: this kind of divination is still carried on by a set of priests, who are called Iamidæ.* Ιαμος αρχηγος was in reality the Deity: and his attendants were the <sup>70</sup> Iamidæ, persons of great power and repute. Εξ ου πολυκλειτον καθ

<sup>67</sup> Diodorus Siculus. l. 5. p. 213.

<sup>68</sup> Epiphanius—adversus Hæres. l. 3. p. 1093.

<sup>69</sup> Pindar. Olympic Ode vi. p. 53.

Iämus supposed by Pindar to have been the son of Apollo; but he was the same as Apollo, and Osiris. He makes Apollo afford him the gift of prophecy:

Ενθα οι ωπασε

Θησαυρον διδυμον μαντοσυνας (Απολλων). Ibid. p. 53.

<sup>70</sup> Of the Iamidæ, see Herodotus. l. v. c. 44. l. ix. c. 33.

Καλλιον των Ιαμιδεων μαντιν.

Ἑλλανος γένος Ἰαμιδῶν. Pindar. Iämus was immortal, and was therefore named αθάνατος.

<sup>71</sup> Καὶ καταφαμιξεν καλεῖσθαι μιν  
Χρονῶ συμπαντι ματῆς  
Αθάνατον.

From hence we may be assured, that he was of old the real Deity of the place.

I have mentioned, that in the sacred processions in early times the Deity used to be carried about in a shrine; which circumstance was always attended with shouts, and exclamations, and the whole was accompanied with a great concourse of people. The ancient Greeks stiled these celebrities the procession of the <sup>72</sup> P'omphi, and from hence were derived the words πομπή, and pompa. These originally related to a procession of the oracle: but were afterwards made use of to describe any cavalcade or show. In the time of Herodotus the word seems in some degree to have retained its true meaning, being by him used for the oracular influence. He informs us that Amphilutus was a diviner of Acharnan; and that he came to Pisistratus with a commission from heaven. By this he induced that prince to prosecute a scheme which he recommended. <sup>73</sup> Ενταυθα θειη πομπη χρεωμενος παρισταται Πεισιστρατῶ Ἀμφιλυτος.—Θειη πομπη is a divine revelation, or commission. Ham was the Hermes of the Egyptians, and his oracle, as I have shewn,

<sup>71</sup> Pindar. Ibidem. p. 51.

<sup>72</sup> Pi is the ancient Egyptian prefix.

<sup>73</sup> Herodotus, l. 1. c. 62. p. 30.



was stiled Omphi: and when particularly spoken of as *the* oracle, it was expressed P'omphi, and P'ompi, the πομπη of the Greeks. Hence Hermes had the name of πομπαιος, which was misinterpreted the messenger, and conductor: and the Deity was in consequence of it made the servant of the Gods, and attendant upon the dead. But πομπαιος related properly to divine influence; and πομπη was an oracle. An ox, or cow, was by the Amonians esteemed very sacred, and oracular: Cadmus was accordingly said to have been directed πομπη βοος.

<sup>74</sup> Ενθα και ενναδη πομπη βοος, ην οι Απολλων  
Ωπασε μαντοσυνησι προηγητειραν οδοιο.

Many places were from the oracle stiled P'ompean: and supposed by the Romans to have been so named from Pompeius Magnus; but they were too numerous, and too remote to have been denominated from him, or any other Roman. There was indeed Pompeiæ in Campania: but even that was of too high antiquity to have received its name from Rome. We read of Pompeiæ among the Pyrenees, Pom-pion in Athens, Pompelon in Spain, Pompedita in Babylonia, Pomponiana in Gaul. There were some cities in Cilicia and Cappadocia, to which that Roman gave the name of Pompeipolis: but upon enquiry they will be found to have been Zeleian cities, which were oracular: so that the Romans only gave a turn to the name in honour of their own countryman, by whom these cities were taken.

<sup>74</sup> Apollonius Rhodius. l. 3. v. 1180.

An ox or cow from being oracular was stiled Alphi as well as Omphi. Hence Plutarch speaks of Cadmus: 'Ον φασι το αλφα παντων προταξαι. δια το Φοινικας ετω καλειν τον βεν. Sympos. Quæst. 9. 3.

Besides the cities stiled Pompeian, there were pillars named in like manner; which by many have been referred to the same person. But they could not have been built by him, nor were they erected to his memory: as I think we may learn from their history. There are two of this denomination still remaining at a great distance from each other: both which seem to have been raised for a religious purpose. The one stands in Egypt at <sup>1</sup> Alexandria; the other at the extream point of the Thracian Bosphorus, where is a communication between the Propontis and the ancient Euxine sea. They seem to be of great antiquity, as their basis witnesses at this day: the shaft and superstructure is of later date. The pillar at the Bosphorus stands upon one of the Cyanean rocks: and its parts, as we may judge from <sup>2</sup> Wheeler, betray a difference in their æra. It was repaired in the time of Augustus: and an inscription was added by the person, who erected the column, and who dedicated the whole to that Emperor.

<sup>3</sup> D I V O. C A E S A R I. A U G U S T O.

E. . C L. . . A N D I D I U S. . .

L. F C L. A R G E N T O. . .

We may learn from the inscription, however mutilated, that this pillar was not the work of Pompeius Magnus; nor could it at all relate to his history: for the time of its being rebuilt was but little removed from the age in which he lived. The

<sup>1</sup> In insulâ Pharo. Pliny, l. 36. c. 12.

<sup>2</sup> Wheeler's Travels. p. 207.

<sup>3</sup> Wheeler. p. 204. Sandy's travels. p. 324.



original work must have therefore been far <sup>1</sup>prior. The pillar in Egypt is doubtless the same which was built upon the ruins of a former, by Sostratus of Cnidos, before the time of Pompeius: so that the name must have been given on another account. The inscription is preserved by <sup>4</sup>Strabo.

Σ Ω Σ Τ Ρ Α Τ Ο Σ Κ Ν Ι Δ Ι Ο Σ .

Δ Ε Ξ Ι Φ Α Ν Ο Υ Σ

Θ Ε Ο Ι Σ Σ Ω Τ Η Ρ Σ Ι Ν

Υ Π Ε Ρ Τ Ω Ν

Π Λ Ω Ι Ζ Ο Μ Ε Ν Ω Ν .

The narrow streight into the Euxine sea was a passage of difficult navigation. This was the reason, that upon each side there were temples and sacred columns erected to the Deity of the country in order to obtain his assistance. And there is room to think, that the pillars and obelisks were made use of for beacons, and that every temple was a Pharos. They seem to have been erected at the entrance of harbours; and upon eminences along the coasts in most countries. The pillars of Hercules were of this sort, and undoubtedly for the same purpose. They were not built by him; but erected to his honour, by people, who worshipped him, and who were called Herculeans. <sup>5</sup> Εθος γὰρ παλαιον ὑπήρξε το τιθεσθαι τοιαύτας οἰκας, καθάπερ οἱ Ρηγίνοι τὴν σήλιν εθεσαν, τὴν ἐπὶ τῷ πορθμῷ κειμένην, πύργον τι. Καὶ ὁ Πελωρος λεγόμενος πύργος ἀντίκειται τῇ ταύτῃ σήλιν. *For it was a custom, says Strabo, among the ancients to erect these kind of land-marks, such as*

<sup>4</sup> Strabo. l. 17. p. 1141.

<sup>5</sup> Strabo. l. 3. p. 259.

*the pillar at Rhegium near the foot of Italy : which is a kind of tower, and was raised by the people of Rhegium at the streight where the passage was to Sicily. Directly opposite stood another building of the same sort, called the tower of Pelorus.* Such Pillars were by the Iberians stiled Herculean, because they were sacred to Hercules; under which title they worshipped the chief Deity. Some of these were near Gades, and Onoba<sup>6</sup>, Κατ' Ονοβαν της Ιβηρίας: others were erected still higher, on the coast of Lusitania. This caused an idle dispute between Eratosthenes, Dicæarchus, and<sup>7</sup> others, in order to determine which were the genuine pillars of Hercules: as if they were not all equally genuine; all denominated from the Deity of the country. Two of the most celebrated stood upon each side of the Mediterranean at the noted passage called fretum Gaditanum—κατα τα ακρα τε πορθμυ. That on the Mauritanian side was called Abyla, from Ab-El, parens Sol: the other in Iberia had the name of<sup>8</sup> Calpe. This was an obelisk or tower, and a compound of Ca-Alpe, and signifies the house, or cavern of the same oracular God: for it was built near a cave; and all such recesses were esteemed to be oracular. At places of this sort mariners used to come on shore to make their offerings; and to inquire about the success of their voyage. They more especially resorted to

<sup>6</sup> Strabo. l. 2. p. 258.

<sup>7</sup> Strabo. Ibidem. On-Ob. Sol. Pytho. Onoba, regio Solis Pythonis.

<sup>8</sup> Strabo calls the African-pillar Abyluca; which is commonly rendered Abila. —Εμιοι δε τηλας υπελαβον την Καλπην, και την Αβυλνκα—κτλ. Ibidem. Ab-El-Uc, and Ca-Alpe.

Calpe is now called Gibel-Tar, or Gibraltar: which name relates to the hill where of old the pillar stood.



those towers, and pillars, which stood at the entrance of their own havens. Nobody, says <sup>10</sup> Arrian, will venture to quit his harbour without paying due offerings to the Gods, and invoking their favour. Helenus in Virgil charges Æneas, whatever may be the consequence, not to neglect consulting the oracle at Cuma.

<sup>11</sup> Hic tibi ne qua moræ fuerint dispendia tanti,  
Quamvis increpitent socij, et vi cursus in altum  
Vela vocet, possisque sinus implere secundos,  
Quin adeas vatem, precibusque oracula poscas.

The island Delos was particularly frequented upon this account; and the sailors seem to have undergone some severe discipline at the altar of the God, in order to obtain his favour.

<sup>12</sup> Ἀστὲρ, πολυβώμε, πολυλλίτε, τίς δέ σε ναυτὴς  
Ἐμπορος Αἰγαίου παρηλυθε νηὶ θεῶν;  
Οὐχ' ἔτ' ὅτε μεγάλοι μιν ἐπιπνεῖσιν αἰτῶν,  
Χρῆω δ' ὅττι ταχίσον αἰεὶ πλοοῦν, ἀλλὰ τὰ λαιφῇ  
Ὠκεὺς ἐσειλάντο, καὶ ἔπαλιν αὐτοὶ ἐβῆσαν,  
Πρὶν μέγαν ἢ σεο βώμον ὑπὸ πληγῇσιν ἐλίσσαι  
Ρησσομένοι.—

O, ever crown'd with altars, ever blest,  
Lovely Asteria, in how high repute  
Stands thy fair temple 'mid the various tribes  
Who ply the Ægean. Though their business claims

<sup>10</sup> — Ἀλλ' ἀπο λιμένος μὲν οὐδεὶς ἀναγῆται, μὴ θυσας τοῖς θεοῖς, καὶ παρακαλέσας αὐτοὺς βῶντες. Arrian upon Epictetus. l. 3. c. 22.

<sup>11</sup> Virgil. l. 3. Æneis.

<sup>12</sup> Callimachus. Hymn to Delos. v. 316.

Dispatch immediate ; though the inviting gales  
 Ill brook the lingering mariners' delay :  
 Soon as they reach thy soundings, down at once  
 Drop the slack sails, and all the naval gear.  
 The ship is moor'd: nor do the crew presume  
 To quit thy sacred limits, till they have pass'd  
 A painful penance: with the galling whip  
 Lash'd thrice around thine altar.

This island was greatly esteemed for its sanctity, and there used to be a wonderful concourse of people from all nations continually resorting to its temple. The priests in consequence of it had hymns composed in almost all languages. It is moreover said of the female attendants, that they could imitate the speech of various people: and were well versed in the histories of foreign parts, and of ancient times. Homer speaks of these extraordinary qualifications, as if he had been an eye-witness :

<sup>13</sup> Προς δε τοδε μεγα θαυμα, οτ' κλεος εποι' ολειται.  
 Κεραι Δηλιαδες, 'Εκατηβελετω θεραπαιναι,  
 'Αιτ' επει αν πρωτον μεν Απολλων' υμνησωσιν,  
 Αυτις δ' αυ Λητω τε, και Αρτεμιν ιοχραισιν,  
 Μνησασθαι ανδρων τε παλαιων, ηδε γυναικων,  
 'Υμνον αειδουσιν, θελγυσι δε φυλ' ανθρωπων.  
 Παντων δ' ανθρωπων φωνας, και Κρομβαλιασυν  
 Μιμειδαι ισασι· φαιης δε κεν αυτος εκασον  
 Φθεγγεσθαι, ετω σφι καλη συναξησεν αοιδη.

<sup>13</sup> Homer. Hymn to Apollo. v. 156.

\* Helen is said to have been a mimic of this sort.



The Delian nymphs, who tend Apollo's shrine,  
 When they begin their tuneful hymns, first praise  
 The mighty God of day: to his they join  
 Latona's name, and Artemis, far fam'd  
 For her fleet arrows, and unerring bow.  
 Of heroes next, and heroines they sing,  
 And deeds of ancient prowess. Crowds around,  
 Of every region, every language, stand  
 In mute applause, sooth'd with the pleasing lay.  
 Vers'd in each art, and every power of speech,  
 The Delians mimick all who come: to them  
 All language is familiar: you would think  
 The natives spoke of every different clime.

Such are their winning ways: so sweet their song.

The offerings made at these places used to be of various kinds, but particularly of liba, or cakes, which were generally denominated from the temple where they were presented. A curious inscription to this purpose has been preserved by Spon and Wheeler, which belonged to some obelisk or temple upon the Thracian Bosphorus. It was found on the Asiatic side, nearly opposite to the Pompean pillar, of which I before took notice. The Deity, to whom it was inscribed, was the same as that above; but called by another title, Aur, and Our, אור; rendered by the Greeks <sup>14</sup> Ουριος; and changed in acceptation so as to refer to another element.

<sup>14</sup> Το ἱερόν τε Ουριε απέχει ἀπὸ τοῦ Βυζαντίου σταδία 15· γίνονται δὲ μίλια 15'. καὶ ἐστὶ φανερότατον τὸ ὅμοιον τοῦ Ποντι καλεμένου. Anon. Descript. Ponti Euxini.

<sup>15</sup> Οὐριον ἐκ πρυμνης τις ὀδηγητήρα καλεῖτω  
 Ζηνα, κατὰ προτανῶν ἴσιον ἐκπετάσας.  
 Εἴτ' ἐπὶ Κυανέας δῖνας ὁρμος, ἐνθα Ποσειδῶν  
 Καμπυλὸν εἰλίσσει κύμα παρὰ ψαμαθοῖς,  
 Εἴτε κατ' Αἰγαίᾳ πόντε πλάκα, νοσὸν ἐρευνῶν  
 Νειδῶ, τῷ δὲ βαλὼν ψαῖσα παρὰ ξοανῶ.  
 Τὸν δὲ γὰρ εὐαντήτοιο αἰεὶ θεὸν Ἀντιπατρὸς παῖς  
 Στήσε φίλων ἀγαθῆς συμβόλον εὐπλοΐης.

Great Urian Jove invoke to be your guide :  
 Then spread the sail, and boldly stem the tide.  
 Whether the stormy inlet you explore,  
 Where the surge laves the bleak Cyanean shore,  
 Or down the Egean homeward bend your way,  
 Still as you pass the wonted tribute pay,  
 An humble cake of meal : for Philo here,  
 Antipater's good son, this shrine did rear,  
 A pleasing omen, as you ply the sail,  
 And sure prognostic of a prosperous gale.

The Iapygian promontory had a temple to the same God, whose name by Dionysius is rendered Ὑγιος.

<sup>16</sup> Φυλατ' Ἰηπυγίων τατανυσμένα, μεσφ' Ὑγιοῖο  
 Παρ' ῥαλίας, Ὑγι, τοῦτι συρεται Ἀδρίας ἄλμη.

The more difficult the navigation was, the more places of sanctity were erected upon the coast. The Bosphorus was esteemed a dangerous pass ; and upon that account abounded

<sup>15</sup> See Spon. and Wheeler's travels. p. 209.

<sup>16</sup> Dionysius περιήγης, γ. 380.



with Cippi, and altars. These were originally mounds of earth, and sacred to the Sun ; upon which account they were called Col-On, or altars of that Deity. From hence is derived the term Colona, and Κολωνη. It came at last to denote any nees or foreland ; but was originally the name of a sacred hill, and of the pillar which was placed upon it. To say the truth there was of old hardly any headland, but what had its temple or altar. The Bosporus in particular had numbers of them by way of sea-marks, as well as for sacred purposes : and there were many upon the coast of Greece. Hence Apollonius says of the Argonauts :

<sup>17</sup> *Ἡρι δὲ νισσομένοισιν Ἀθῶ ἀνετέλλε κολωνή.*

In another place of the Bosporus—

<sup>18</sup> *Φαίνεται ἡρώεν ἑομα Βοσπόρου, ἡδὲ κολωναί  
Μυσίαι.*

The like occurs in the Orphic Argonauts, where Peleus is pointing out the habitation of the Centaur Chiron :

<sup>19</sup> *ὦ φίλοι, ἀβρεῖτε σκοπῆς πρὸ χαντὰ κολωνόν,  
Μεσσω ἐνὶ πρῆωνι κατασκίον, ἐνθα δὲ Χείρων  
Ναίει ἐνὶ σπηλυγγί, δικαιοτάτος Κενταύρων.*

These Colonaë were sacred to the Apollo of Greece : and

<sup>17</sup> Apollonius Rhodius. l. i. v. 601.

<sup>18</sup> Apollonius Rhodius. l. i. v. 1114.

In another place,

*Φυλα τε Βιθυνῶν αὐτὴ κτεατῖσσαντο γαίῃ,  
Μεσφ' ἐπὶ Ρηβαιοῖς προχόας, σκοπέλοι τε Κολωνῆς.*

Apollon. Rhod. l. 2. v. 790.

<sup>19</sup> Orphic Argonaut. v. 375.

as they were sea-marks and beacons, which stood on eminences near the mouths of rivers, and at the entrances of harbours, it caused them to be called *ωρια*, *ουρεα*, and *όρμοι*. Homer gives a beautiful description of such hills and headlands, and of the sea-coast projected in a beautiful landscape beneath, when in some ravishing poetry he makes all these places rejoice at the birth of Apollo:

<sup>20</sup> Πάσαι δὲ σκοπιαί τοι ἄδον, καὶ πρῶνες ἀκροὶ  
Ἵψήλων ὄρεων, ποταμοὶ θ' ἀλα δὲ προρέοντες,  
Ἀκταὶτ' εἰς ἅλα κεκλιμέναι, λιμένες τε θαλάσσης.

In that happy hour  
The lofty cliffs, that overlook the main,  
And the high summits of the towering hills,  
Shouted in triumph: down the rivers ran  
In pleasing murmurs to the distant deep.  
The shelves, the shores, the inlets of the sea,  
Witness'd uncommon gladness.

Apollo from this circumstance was often called *επακτιος*, or the tutelary God of the coast: and had particular offerings upon that account.

<sup>21</sup> Πεισμάτα τ' ἀψάμενοι πορσυνόμεν ἱέρα καλα  
Ζηνὶ Πανομφαίῳ, καὶ ἐπακτιῷ Ἀπολλωνί.

It was not only upon rocks and eminences, that these  
Cippi

<sup>20</sup> Homer's Hymn to Apollo.

<sup>21</sup> Orphic Argonaut. v. 1295.

Sophocles calls the sea coast *παραβώμιος ακτή*, from the numbers of altars.  
Œdipus Tyrannus. v. 193.



Cippi and Obelisks were placed by the ancients. They were to be found in their temples, where for many ages a rude stock or stone served for a representation of the Deity. They were sometimes quite shapeless; but generally of a conical figure: of which we meet with many instances. Clemens Alexandrinus takes notice of this kind of <sup>22</sup> worship: and Pausanias in describing the temple of Hercules at Hyettus in <sup>23</sup> Eæotia, tells us that there was no statue in it, nor any work of art, but merely a rude stone after the manner of the first ages. Tertullian gives a like description of Ceres and Pallas. Pallas Attica, et Ceres <sup>24</sup> Phrygia—quæ sine effigie, rudi palo, et informi specie prostant. Juno of Samos was little better than a <sup>25</sup> post. It sometimes happens that aged trees bear a faint likeness to the human fabric: roots likewise and sprays are often so fantastic in their evolutions as to betray a remote resemblance. The ancients seem to have taken

The like province was attributed to the supposed sister of Apollo, Diana: Jupiter tells her—

και μεν αγυαις

Εσση και λιμενέσσιν επισκοπος.

And in another place:

Τρις δεκα τοι πτολιεθρα και εκ ένα Πυργον οπασσω.

Callimachus. Hymn to Diana.

Ποτνια, Μανυχη, Λιμενοσκοπε, χαιρε, Φεραια. Ibid. v. 259.

<sup>22</sup> Πριν γε ουν ακριβωθηναι τας των αγαλματων σχεσεις, κιονας ἱστάντες οἱ παλαιοι εσέβον τετρες, ὡς αφιδρυματα τη Θεῃ. Clemens Alexand. l. i. p. 418.

<sup>23</sup> —Ουτος ουχι αγαλματος συντεχνη, λιθῃ δε αργῃ κατα το αρχαιον. Pausan. l. 9. p. 757.

Also of the Thespians: Και σφισιν αγαλμα παλαιοτατον εστιν αργος λιθος. p. 761.

<sup>24</sup> Tertullian adversus Gentes. l. i. c. 12.

<sup>25</sup> Και το μεν Σαμιας Ἡρας προτερον ην σανις. Clementis Cohort. p. 40.

advantage

advantage of this fancied similitude, which they improved by a little art; and their first efforts towards imagery <sup>were</sup> ~~was~~ from these rude and rotten materials. Apollonius Rhodius in his account of the Argonauts gives a description of a monument of this sort, which was by them erected in a dark grove upon a mountainous part of <sup>26</sup> Bithynia. They raised an altar of rough stones, and placed near it an image of Rhea, which they formed from an arm or stump of an old vine.

Εσκε δε τι σιβαρον συπος αμπελ8, εντρεφον ύλη  
 Προγυ γερανδρουν, το μεν εκταμον οφρα πελοιτα  
 Δαιμονος βρειης ιερον βρετας· εξεσε δ' Αργως  
 Ευκοσμως, και δη μιν επ' οκρυοεντι Κολωνω  
 Ιδρυσαν, φηγοισιν επηρεφες ακροτατησιν·  
 'Αι ρα τε πασων πανυπερταται ερριζωντο.  
 Βωμον δ' αυ χειραδος παραννηνεον, αμφι δε φυλλοις  
 Στεψαμενοι δρυινοισι θυηπολης εμελοντο..

A dry and wither'd branch, by time impair'd,  
 Hung from an ample and an aged vine,  
 Low bending to the earth : the warriors axe  
 Lopt it at once from the parental stem.  
 This as a sacred relick was consigned  
 To Argus' hands, an image meet to frame  
 Of Rhea, dread Divinity, who ruled  
 Over Bithynia's mountains. With rude art  
 He smooth'd and fashion'd it in homely guise..  
 Then on a high and lonely promontory  
 Rear'd it amid a tall and stately grove

<sup>26</sup> Apollonius Rhodius. l. i. v. 1117. p. 115.



Of ancient beeches. Next of stones unwrought  
 They raise an altar ; and with boughs of oak  
 Soft wreaths of foliage weave to deck it round.  
 Then to their rites they turn, and vows perform.

The same circumstance is mentioned in the Orphic Argonautics<sup>27</sup>; where the poet speaks of Argus, and the vine branch :

Αμφιπλάκες ερνος  
 Αμπελᾶ αὐαλινῆς ὀξει ἀπεκέρστε σιδήρῳ,  
 Ξεσσε δ' ἐπισαμένως.

The Amazonians were a very ancient people, who worshipped their provincial Deity under the character of a female, and by the titles of Artemis, Oupis, Hippha. They first built a temple at Ephesus ; and according to Callimachus<sup>28</sup> the image of the Goddess was formed of the stump of a beech tree.

Σοὶ καὶ Ἀμαζονίδες πόλεμᾶ ἐπιθυμηταῖ  
 Ἐκ κοτε παρ' ῥαλινῇ Ἐφεσῶ βρετᾶς ἰδρυσαντο  
<sup>29</sup> Φηγῶ ὑπο πρεμνῶ, τέλεσεν δὲ τοὶ ἱερὸν Ἴππῳ  
 Αὐταὶ δ', Οὐπι ἀνασσα, περὶ πρυλὶν ὠρχησαντο.

Instead of an image made of a stump, the poet Dionysius supposes a temple to have been built beneath the trunk of a decayed tree.

Ἐνθα Θεῇ ποτε νηὸν Ἀμαζονίδες τετυχοντο  
 Πρεμνῶ ὑπο πτελεῆς, περιωσίον ἀνδράσι θαῦμα. v. 827.

<sup>27</sup> Orphic Argonaut. v. 605.

Pliny, l. 16, mentions simulacrum vitigineum.

<sup>28</sup> Callimachus. Hymn to Diana. v. 237.

<sup>29</sup> Πρεμνον—τέλεχος, βλαστός, παν ριζώμα δένδρῳ το γηρασκόν· ἢ το ἀμπελᾶ πρὸς τῇ γῇ πρεμνον. Hesychius.

Πρεμνιασαί, ἐκρίζωσαι. Ibidem.

It is observable, that the Chinese, as well as the people of Japan, still retain something of this custom. When they meet with an uncouth root or spray of a tree, they humour the extravagance: and by the addition of a face give it the look of Joss or Bonzee, just as fancy directs them.

The vine was esteemed sacred both to Dionusus, and Bacchus; for they were two different personages, though confounded by the Grecians: indeed the titles of all those, who were originally stiled Baalim, are blended together. This tree had therefore the name of Ampel, which the Greeks rendered *Αμπελος*, from the Sun, Ham, whose peculiar plant it was. This title is the same as Omphel before mentioned, and relates to the oracular Deity of the Pagan world; under which character Ham was principally alluded to. The Egyptian and Asiatic Greeks had some imperfect traditions about Ham, and Chus: the latter of which they esteemed Bacchus. And as the term Ampelus did not primarily relate to the vine, but was a sacred name transferred from the Deity, they had some notion of this circumstance: but as it was their custom out of every title to form a new personage, they have supposed Ampelus to have been a youth of great beauty, and one whom Bacchus particularly favoured. Hence Nonnus introduces the former begging of Selene not to envy him this happiness.

<sup>30</sup> Μη φθονεσης, ὅτι Βακχος εμην φιλοτητα φυλασσει.

Ὅττι νεος γενομην, ὅτι και φιλος ειμι Λυαιε.

The worship of Ham was introduced by the Ammonians into

<sup>30</sup> Nonni Dionysiaca. l. xi. p. 306.



Phrygia and Asia Minor: and in those parts the Poet makes Ampelus chiefly conversant.

<sup>31</sup> Ἦδη γὰρ Φρυγίης ὑπο δειραδί κερὸς ἀθύρων  
 Ἀμπελος ηἰξήτο νεοτρεφὲς ἐρνος ἐρωτῶν.

He speaks of his bathing in the waters, and rising with fresh beauty from the stream, like the morning star from the ocean.

<sup>32</sup> Πακτωλῷ πορὲ καὶ σὺ τεοῦ σέλας, ὅφρα φανείη  
 Ἀμπελος ἀντέλλων, ἅτε φωσφόρος—  
 Κοσμήσει σεο κάλλος ὅλον Πακτωλίον ὕδωρ.

In all these instances there are allusions to a history, which will hereafter be fully discussed. Ovid seems to make Ampelus a native of Thrace; and supposes him to have been the son of a satyr by one of the nymphs in that country:

<sup>33</sup> Ampelon intonsum, Satyro Nymphâque creatum,  
 Fertur in Ismariis Bacchus amâsse jugis.

But however they may have mistaken this personage, it is certain that in early times he was well known, and highly revered. Hence wherever the Amonians settled, the name of Ampelus will occur: and many places will be found to have been denominated from the worship of the Deity under this sacred title. We learn from Stephanus Byzantinus, <sup>34</sup> that,

<sup>31</sup> Nonni Dion. l. x. p. 278.

<sup>32</sup> Nonni Dion. l. xi. p. 296.

<sup>33</sup> Ovid. Fast. l. 3. v. 409.

<sup>34</sup> Ἀμπελος, πόλις τῆς Λιγυτικῆς· Ἐκεταῖος ἐν Εὐρώπῃ· ἐστὶ δὲ ἀκρὰ Τρωανῶν Ἀμπελος λεγομένη· ἐστὶ καὶ ἕτερα ἀκρὰ τῆς Σάμου· καὶ ἀλλή ἐν Κυρήνῃ. Ἀγροίτας δὲ δύο πόλεις φησὶ, τὴν μὲν ἀνω, τὴν δὲ κατω· ἐστὶ δὲ καὶ Ἰταλίας ἀκρὰ, καὶ λιμὴν. Steph. Byzant.

Καλεῖται μὲν οὖν καὶ ἀκρὰ τῆς Ἀμπελος. Strabo of Samos. l. 14. p. 944.

according to *Hecataeus* in his *Europa*, *Ampelus* was the name of a city in *Liguria*. There was likewise a promontory in the district of *Torone* called *Ampelus*: a like promontory in *Samos*: another in *Cyrene*. *Agroetas* mentions two cities there, an upper, and a lower, of that name. There was likewise a harbour in *Italy* so called. We read of a city <sup>35</sup> *Ampeloëssa* in *Syria*, and a nation in *Lybia* called *Ampeliotæ*: *Ἀμπελιῶται δὲ ἔθνος Λιβύης*. *Suidas*. Also *Ampelona* in *Arabia*: and a promontory *Ampelusia* near *Tingis* in *Mauritania*. In all these places, however distant, the *Amonians* had made settlements. Over against the island *Samos* stood the sacred promontory, *Mycale* in *Ionian*. This too was called *Ampelus*, according to *Hesychius*, as the passage is happily altered by *Albertus*, and others. *Ἀμπελος, μηχανή, καὶ ἀκρὰ Μυκαλῆς, ἡγουν ὄρες*. From the words *ἡγουν ὄρες* one might infer, that *Ampelus* was no uncommon name for a mountain in general; so far is certain that many such were so denominated: which name could not relate to *Ἀμπελος*, the vine; but they were so called from the Deity, to whom they were <sup>36</sup> sacred. Many of these places were barren crags, and rocks of the sea, ill suited to the cultivation of the <sup>37</sup> vine. And not only eminences

<sup>35</sup> *Ampelusia* called *Κωττῆς ἀκρον*. *Ptolemy*. l. 4. so named according to *Strabo* *ἀπο Κωτῶν*, or *Κωταίων*, not far from a city *Zilis*, and *Cota*. See *Pliny*. l. 5. c. 1.

*Promontorium Oceani extremum Ampelusia*. *Pliny*. l. 5. c. 1.

*Ampelona*. *Pliny*. l. 6. c. 28.

<sup>36</sup> *Ἀπο Ἀμπελῆς ἀκρῆς ἐπὶ Καραστρατὴν ἀκρὴν*. *Herodotus*. l. 7. c. 123.

*Ἀμπελος ἀκρὰ*, in *Crete*. *Ptolemy*. See *Pliny*. l. 4. c. 12.

<sup>37</sup> In *Samos* was *Ἀμπελος ἀκρὰ* ἐστὶ δὲ ἐκ εὐσυνῶς. *Strabo*. l. 14. p. 944.



nences were so called, but the strand and shores also for the same reason: because here too were altars, and pillars to this God. Hence we read in Hesychius: Ἀμπελος—αιγιαλος—Κυρηναίοις αιγιαλος. *By Ampelus is signified the sea shore; or Ampelus among the people of Cyrene signifies the sea shore.*

From what has been said, we may be assured, that Ampelus, and Omphalus, were the same term originally; however varied afterwards, and differently appropriated. They are each a compound from Omphe; and relate to the oracular Deity. Ampelus at Mycale in Ionia was confessedly so denominated from its being a sacred <sup>38</sup> place, and abounding with waters, by which people, who drank them, were supposed to be inspired. They are mentioned in an ancient oracle quoted by Eusebius<sup>39</sup>: Εἰς Διδυμῶν γυαλοῖς Μυκαλησίων ΕΝΘΕΟΝ ὕδωρ. I have mentioned that all fountains were esteemed sacred; but especially those which had any præternatural quality, and abounded with exhalations. It was an universal notion that a divine energy proceeded from these effluvia; and that the persons, who resided in their vicinity, were gifted with a prophetic quality. Fountains of this nature from the divine influence, with which they were supposed to abound, the Amonians stiled Ain Omphe, five

Some places were called more simply Ampe.

See Herodotus of Ampî in the Persian Gulf. l. 6. c. 20.

Ἀμπη of Tzetzes. See Cellarius.

<sup>38</sup> Μυκαλῆς χωρίον ἱερόν. Herodotus. l. 1. c. 148.

<sup>39</sup>Præp. Evan. l. 5. c. 16.

fontes Oraculi. These terms, which denoted the fountain of the prophetic God, the Greeks contracted to *Νυμφη*, a Nymph: and supposed such a person to be an inferior Goddess, who presided over waters. Hot springs were imagined to be more immediately under the inspection of the nymphs: whence Pindar styles such fountains <sup>40</sup> *Θεσμα Νυμφαν λητρα*. The temple of the *Nymphæ Ionides* in Arcadia stood close to a fountain of great <sup>41</sup> efficacy. The term *Nympha* will be found always to have a reference to <sup>42</sup> water. There was in the same region of the Peloponnesus a place called *Νυμφας*, *Nymphas*; which was undoubtedly so named from its hot springs: <sup>43</sup> *Καταρρέειται γαρ ὕδατι*——*Νυμφας*: for *Nymphas*—abounded with waters. Another  
name

<sup>40</sup> Pindar. Olymp. Ode 12.

*Νυμφαι εἰσι ἐν τῷ φρεατί*. Artemidorus Oneirocrit. 1. 2. c. 23.

<sup>41</sup> *Νυμφων ἐστὶν ἱερόν ἐπὶ τῇ πηγῇ*.—*Λεβομένοισι δὲ ἐν τῇ πηγῇ καμάτων τε ἐστὶ καὶ ἀλγυμάτων πάντων ἰάματα*. Pausanias. 1. 6. p. 510.

<sup>42</sup> *Νυμφικα*, and *Λητρα*, are put by Hesychius, as synonymous.

*Omnibus aquis Nymphæ sunt præsidentes*. Servius upon Virgil. Eclog. 1.

Thetis was stiled *Nympha*, merely because she was supposed to be water. *Thetidem dici voluerunt aquam, unde et Nympha dicta est*. Fulgentij Mytholog. c. viii. p. 720.

<sup>43</sup> Pausanias. 1. 8. p. 670.

Young women were by the later Greeks, and by the Romans, stiled *Nymphæ*; but improperly. *Nympha* vox, Græcorum *Νυμφα*, non fuit ab origine Virgini sive Puellæ propria: sed solummodo partem corporis denotabat. Ægyptijs, sicut omnia animalia, lapides, frutices, atque herbas, ita omne membrum atque omnia corporis humani loca, aliquo deī titulo mos fuit denotare. Hinc cor nuncupabant *Ath*, uterum *Mathyr*, vel *Mether*: et fontem fæmineum, sicut et alios fontes, nomine *Ain Omphe*, Græcè *νυμφη*, insignibant: quod  
ab



name for these places was Ain-Ades, the fountain of Ades, or the Sun: which in like manner was changed to *Ναϊαδες*, Naiades, a species of Deities of the same class. Fountains of bitumen in Sufiana and Babylonia were called Ain-Aptha, the fountains of Aptha, the God of fire: which by the Greeks was rendered Naptha, a name given to <sup>44</sup> bitumen. As they changed Ain Omphē to Numpha, a Goddess; they accordingly denominated the place itself *Νυμφεῖον*, Nymphæum: and wherever a place occurs of that name, there will be found something particular in its circumstances. We are told by <sup>45</sup> Pliny, that the river Tigris, being stopped in its course by the mountains of Taurus, loses itself under ground, and rises again on the other side at Nymphæum. According to Marcellinus it seems to be at Nymphæum, that it sinks into the earth. Be it as it may, this, he tells us, is the place where that fiery matter called naptha issued: from whence

ab Ægyptijs ad Græcos derivatum est.—Hinc legimus, *Νυμφη πηγή, και νεο-γamos γυνη, νυμφην δε καλεσι κτλ.* Suidas.

*Παρ' Αθηναίοις ἡ τῆς Διὸς μητήρ, Νυμφη.* Ibidem.

<sup>44</sup> Naptha is called Apthas by Simplicius in Categoriæ Aristotelis. *Και ὁ Αφθας δεχεται προῤῥωθεν τῆς πυρὸς εἶδος.* The same by Gregory Nyssen is contracted, and called after the Ionic manner *Φθης*: ὡς περὶ ὁ καλεσμενος Φθης εξαπτεται. Liber de animâ. On which account these writers are blamed by the learned Valesius. They are however guilty of no mistake; only use the word out of composition. Ain-Aptha, contracted Naptha, was properly the fountain itself: the matter which proceeded from it was stiled Apthas, Pthas, and Ptha. It was one of the titles of the God of fire, called Apha-Astus, the Hephaestus of the Greeks; to whom this inflammable substance was sacred.

See Valesij notæ in Amm. Marcellinum. l. 23. p. 285.

Epirus was denominated from the worship of fire; and one of its rivers was called the Aphas.

<sup>45</sup> Pliny. l. 31. p. 333.

undoubtedly the place had its name. <sup>46</sup> Bitumen nascitur prope lacum Sofingitem, cujus alveo Tigris voratus, fluenf-que subterraneus, procurfis spatiis longis, emergit. Hic et Naptha gignitur specie piceâ. In his pagis hiatus conspicitur terræ, unde halitus lethalis exurgens, quodcunque animal prope confistit, odore gravi consumit. There was an island of the like nature at the mouth of the river Indus, which was sacred to the Sun, and stiled Cubile <sup>47</sup> Nympharum: in quâ nullum non animal absumitur. In Athamania was a temple of the Nymphs, or <sup>48</sup> Nymphæum; and near it a fountain of fire, which consumed things brought near to it. Hard by Apollonia was an eruption of bituminous matter, like that in Assyria: and this too was named <sup>49</sup> Nymphæum. The same author (Strabo) mentions, that in Seleucia, stiled Pieria, there was a like bituminous eruption, taken notice of by Posidonius; and that it was called Ampelitis: <sup>50</sup> Τὴν Ἀμπελιτὴν γῆν ἀσφαλτῶδη, τὴν ἐν Σελευκείᾳ τῇ Πιερίᾳ μεταλλευομένην. The hot streams, and poisonous effluvia near Puteoli and lake Avernus are well known. It was esteemed a place of great sanctity; and people of a prophetic character are said to have here resided. Here was a <sup>51</sup> Nymphæum, supposed to

<sup>46</sup> Marcellinus. l. 23. p. 285.

<sup>47</sup> Pliny. l. 6. p. 326.

<sup>48</sup> Strabo. l. 7. p. 487. See Antigoni Carystii Mirabilia. p. 163.

<sup>49</sup> Ἐν τῇ χώρᾳ τῶν Ἀπολλωνιατῶν καλεῖται τι Νυμφαῖον· πετρεὶα δὲ ἐστὶ πυρ ἀναδιδεσσα· ὑπ' αὐτῇ δὲ κρηναὶ ῥέουσι χλιαρὰ Ἀσφαλτὴ. Strabo. l. 7. p. 407.

<sup>50</sup> Strabo. Ibidem. l. 7. p. 487. He supposes, that it was called Ampelitis from ἀμπελος, the vine: because its waters were good to kill vermin, Ἀκος τῆς φθειρωσῆς ἀμπελὸς. A far fetched etymology. Neither Strabo, nor Posidonius, whom he quotes, considers that the term is of Syriac original.

<sup>51</sup> Philostrati vita Apollonii. l. 8. c. 4. p. 416.

have



have been an oracular temple. There was a method of divination at Rome, mentioned by <sup>52</sup> Dion Cassius, in which people formed their judgment of future events from the steam of lighted frankincense. The terms of inquiry were remarkable: for their curiosity was indulged in respect to every future contingency, excepting death and marriage. The place of divination was here too called <sup>53</sup> Nymphæum. Pausanias takes notice of a cavern near Platea, which was sacred to the Nymphs of Cithæron: Ὑπὲρ δὲ τῆς κορυφῆς, ἐφ' ἣν τὸν βωμὸν ποιεῖνται, πέντε πρὸς μάλιστα καὶ δέκα ὑποκαταβάντι σταδίων ΝΥΜΦΩΝ ἔστιν ἀντρὸν Κιθαίωνιδων—ΜΑΝΤΕΥΕΣΘΑΙ δὲ τὰς Νύμφας τὸ ἀρχαῖον αὐτοῦ ἐχει λόγος. We find that the Nymphs of this place had been of old prophetic. Evagrius mentions a splendid building at Antioch called Nymphæum; remarkable <sup>54</sup> Ναματων πλῆτῳ, for the advantage of its waters. There was a Nymphæum at Rome mentioned by Marcellinus. <sup>55</sup> Septemzodium celebrem locum, ubi Nymphæum Marcus condidit Imperator. Here were the Thermæ Antonianæ. As from Ain Ompha came Nympha; so from Al Ompha was derived Lympha. This differed from Aqua, or common water, as being of a sacred, and prophetic nature. The ancients thought, that all mad persons were gifted with divination; and they were in consequence of it stiled *Lymphati*.

From what has preceded, we may perceive that there once

<sup>52</sup> Dionis Historia Romana. Johannis Rosin: Antiq. l. 3. c. 11.

<sup>53</sup> Pausanias. l. 9. p. 718.

<sup>54</sup> Evagrius. l. 3. c. 12.

<sup>55</sup> Marcellinus. l. 15. c. 7. p. 68.

existed a wonderful resemblance in the rites, customs, and terms of worship, among nations widely separated. Of this, as I proceed, many instances will be continually produced. I have already mentioned, that this similitude in terms, and the religious system, which was so widely propagated, were owing to one great family, who spread themselves almost universally. Their colonies went abroad under the sanction and direction of their priests; and carried with them both the rites and the records of their country. Celsus took notice of this; and thought that people payed too little attention to memorials of this nature. He mentions particularly the oracular temples at Dodona, at Delphi, at Claros, with those of the Branchidæ and Amonians: at the same time passing over many other places, from whose priests and votaries the whole earth seemed to have been peopled<sup>56</sup>. Τα μὲν ὑπο τῆς Πυθίας, ἡ Δωδωνίων, ἡ Κλαρίῃ, ἡ ἐν Βραγχιδαίῃ, ἡ ἐν Ἀμμωνός, ὑπο μυρίων τε ἄλλων θεοπροπῶν προειρημένα, ὑφ' ὧν ἐπιεικῶς πᾶσα γῆ κατὰκλιθῆ, ταῦτα μὲν οὐδενὶ λόγῳ τιθένται. As colonies went abroad under the influence, and direction of their tutelary Deities; those Deities were stiled Ἡγεμόνες, and Ἀρχηγεταί: and the colony was denominated from some sacred title of the God. A colony was planted at Miletus; of which the conducting Deity was Diana. <sup>57</sup>Σε γὰρ ποιήσατο Νηλεὺς Ἡγεμονίην. This Goddess is stiled πολυπτολίς, because this office was particularly ascribed to her:

<sup>56</sup> Celsus apud Originem. l. 7. p. 333.

See also Plutarch. de Oraculorum defectu.

<sup>57</sup> Callimachus. Hymn to Diana. v. 226.



and she had many places under her patronage. Jupiter accordingly tells her :

<sup>58</sup> Τρεῖς δέκα τοὶ πτολιεθρα, καὶ ἐκ ἑνὸς πύργον ὀπάσσω.

Thrice ten fair cities shall your portion be,  
And many a stately tower.

Apollo likewise was called Οἰκτισης and Ἀρχηγετης, from being the supposed founder of cities ; which were generally built in consequence of some oracle.

<sup>59</sup> Φοῖβω δ' εἰσπομενοὶ πόλεας διμετρήσαντο  
Ἀνθρώποι· Φοῖβος γὰρ αἰὲν πόλιν οἰκισσὶ φιλήδει  
Κτιζομέναις· αὐτὸς δὲ θεμελίια Φοῖβος ὑφαίνει.

'Tis through Apollo's tutelary aid,  
That men go forth to regions far remote,  
And cities found : Apollo ever joys  
In founding cities.

What colony, says <sup>60</sup> Cicero, did Greece ever send into Ætolia, Ionia, Asia, Sicily or Italy, without having first consulted about every circumstance relative to it, either at Delphi, or Dodona, or at the oracle of Ammon. And Lucian speaks to the same purpose. <sup>61</sup> Οὐτε πόλεας ὠκίζον, οὐδὲ τείχεα περιέβαλλοντο——πρὶν ἂν δὴ παρὰ Μαντεῶν ἀκυσταὶ ἕκαστα. *People would not venture to build cities, nor even raise the walls, till they had made proper enquiry among those, who were prophetically gifted, about the success of their operations.*

<sup>58</sup> Callimachus. *ibid.* v. 33.

Πολλὰς δὲ ξυνη πόλεας,

<sup>59</sup> Callimachus. *Hymn to Apollo.* v. 56.

<sup>60</sup> Cicero *de naturâ Deorum.* l. 1.

<sup>61</sup> Lucian, *Astrolog.* v. 1. p. 993.

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## P A T O R and P A T R A.

I Cannot help thinking that the word *πάτηρ*, pater, when used in the religious addresses of the Greeks and Romans, meant not, as is supposed, a father, or parent; but related to the divine influence of the Deity, called by the people of the east, Pator, as I have <sup>1</sup> shewn. From hence I should infer, that two words, originally very distinct, have been rendered one and the <sup>2</sup> same. The word pater, in the common acceptation, might be applicable to Saturn; for he was supposed to have been the father of all the Gods, and was therefore so entitled by the ancient poet Sulpitius.

<sup>3</sup> Jane pater, Jane tuens, Dive biceps, biformis,

O, cate rerum fator, O, principium Deorum.

But when it became a title, which was bestowed upon Gods of every denomination, it made Jupiter animadvert with some warmth upon the impropriety, if we may credit Lucilius:

<sup>1</sup> See in the former treatise, inscribed *Ομφρ.*

<sup>2</sup> Are not all the names, which relate to the different stages of manhood, as well as to family cognation, taken from the titles of priests, which were originally used in temples; such as Pater, Vir, Virgo, Puer, Mater, Matrona, Patronus, Frater, Soror, *Ἀδελφός*, *Κερός*?

<sup>3</sup> Verses from an ancient Choriambic poem, which are quoted by Terentianus Maurus de Metris.



\* Ut nemo sit nostrum, quin pater optimus Divôm est:  
 Ut Neptunus pater, Liber, Saturnus pater, Mars,  
 Janus, Quirinus, pater, omnes dicamur ad unum.

And not only the Gods, but the Hierophantæ in most temples; and those priests in particular, who were occupied in the celebration of mysteries, were stiled Patres: so that it was undoubtedly a religious term imported from Egypt, the same as Pator, and Patora, before mentioned. I have taken notice, that the Pateræ of Curtius were the priests of Hamon: but that writer was unacquainted with the true meaning of the word; as well as with the pronunciation, which seems to have been penultimâ productâ. The worship of Ham, or the Sun, as it was the most ancient, so it was the most universal of any in the world. It was at first the prevailing religion of Greece; and was propagated over all the sea coast of Europe: from whence it extended itself into the inland provinces. It was established in Gaul and Britain; and was the original religion of this island, which the Druids in after times adopted. That it went high in the north is evident from Ausonius, who takes notice of its existing in his time. He had relations, who were priests of this order and denomination: and who are on that account complimented by him in his ode to Attius Patera.<sup>5</sup> Rhetor.

Tu Boiocassis stirpe Druidarum fatus,  
 Si fama non fallat fidem,

<sup>4</sup> Lucilii Fragmenta.

<sup>5</sup> Ode of Ausonius to Attius Patera Rhetor in Professorum Burdigalensium commemoratione. Ode 10.

Beleni sacratum ducis e templo genus,  
 Et inde vobis nomina,  
 Tibi Pateræ: sic ministros nuncupant  
 Apollinares Mystici.  
 Fratri, Patrique nomen a Phæbo datum,  
 Natoque de Delphis tuo.

He mentions, that this worship prevailed particularly in Armorica; of which country his relations were natives.

<sup>6</sup> Nec reticebo Senem,  
 Nomine Phœbicum,  
 Qui Beleni Ædituus,  
 Stirpe satus Druidum,  
 Gentis Armoricæ.

Belin, the Deity, of whom he speaks, was the same as <sup>7</sup> Bel and Balen of Babylonia, and Canaan; the Orus and Apollo of other nations. Herodian takes notice of his being worshiped by the people of Aquileia; and says, that they called him Belin, and paid great reverence, esteeming him the same as <sup>8</sup> Apollo.

The true name of the Amonian priests I have shewn to have been Petor or Pator; and the instrument, which they held in their hands, was stiled Petaurum. They used to dance round a large fire in honour of the Sun, whose orbit

<sup>6</sup> Ausonius. Ode 4.

<sup>7</sup> He is called Balen by Æschylus. Persæ. p. 156. Βαλην, αρχαιος Βαλην.

<sup>8</sup> Βελιν δε καλεσι τειτον σεβεισι δε υπερωως, Απολλωνα ειναι εθελοντες. Herodian. l. 8. of the Aquileians.

Inscriptio vetus Aquileiæ reperta. APOLLINI BELENO: C. AQUILEIENS. FELIX.

they



they affected to describe. At the same time they exhibited other feats of activity, to amuse the votaries, who resorted to their temples. This dance was sometimes performed in armour, especially in Crete: and being called Pyrrhic was supposed to have been so named from Pyrrhus, the son of Achilles. But when was he in Crete? Besides it is said to have been practised by the Argonautic heroes before his time. It was a religious dance, denominated from fire, with which it was accompanied.

<sup>9</sup> Ἀμφὶ δὲ δαιομένοις εὐρὺν χορὸν ἐσησαντο,  
Καλὸν Ἰηπαιηόν', Ἰηπαιηόνα Φοῖβον  
Μελπομένοι.

It was originally an Egyptian dance in honour of Hermes; and practised by the Pataræ or Priests. In some places it was esteemed a martial exercise; and exhibited by persons in armour, who gave it the name of Betarmus. We have an instance of it in the same poet.

<sup>10</sup> Ἀμυδὶς δὲ νεοὶ Ὀρφῆος ἀνωγῇ  
Σκαιοῦντες Βηταρμον ἐνοπλίον ὀρχήσαντο,  
Καὶ σάκεα ξιφεέσσιν ὑπεκτυποῦν.

Βηταρμος, Betarmus, was a name given to the dance from the temple of the Deity, where it was probably first practised. It is a compound of Bet Armes, or Armon, called more properly Hermes, and Hermon. Bet and Beth among the Amonians denoted a temple. There is reason to think that the circular dances of the Dervises all over the east are remains

<sup>9</sup> Apollonius Rhodius. Argonautic. l. 2. v. 703.

<sup>10</sup> Apollonius Rhodius. l. 1. v. 1135.

of these ancient customs. In the first ages this exercise was esteemed a religious rite, and performed by people of the temple, where it was exhibited: but in aftertimes the same feats were imitated by ropedancers, and vagrants, called *Petauristæ*, and *Petauristarii*; who made use of a kind of pole, stiled *petaurum*. Of these the Roman writers make frequent mention; and their feats are alluded to by Juvenal:

<sup>11</sup> An magis oblectant animum jactata petauro

Corpora, quique solent rectum descendere funem?

Manilius likewise gives an account of this people, and their activity; wherein may be observed some remains of the original institution:

<sup>12</sup> Ad numeros etiam ille ciet cognata per artem

Corpora, quæ valido saliant excussa petauro:

Membraque *per flammæ orbesque* emissæ flagrantæ,

Delphinûmque suo per inane imitantia motu,

Et viduata volant pennis, et in aëre ludunt.

I have shewn, that the *Pateræ*, or Priests, were so denominated from the Deity stiled *Pator*; whose shrines were named *Patera*, and *Petora*. They were oracular temples of the Sun; which in aftertimes were called *Petra*, and ascribed to other Gods. Many of them for the sake of mariners were erected upon rocks, and eminences near the sea: hence the term *πέτρα*, *petra*, came at length to signify any rock or stone, and to be in a manner confined to that meaning. But in the first ages it was ever taken in a religious sense; and related to the shrines of *Osiris*, or the Sun, and to the oracles, which

<sup>11</sup> Juvenal. Sat. 14. v. 265.

<sup>12</sup> Manilius. l. 5. v. 434.



were supposed to be there exhibited. Thus Olympus near Pila, though no rock, but a huge mound, or hill (<sup>13</sup> Περί γὰρ τοῦ Κρονίου ΛΟΦΟΝ ἀγεται τὰ Ολυμπία) was of old termed Petra, as relating to oracular influence. Hence Pindar speaking of Iämus, who was supposed to have been conducted by Apollo to Olympia, says, *that they both came to the Petra Elibatos upon the lofty Cronian mount: there Apollo bestowed upon Iämus a double portion of prophetic knowledge.*

<sup>14</sup> Ἰκοντο δ' ὑψηλοῖο Πετρᾶν

Ἀλιβάτῃ Κρονίῃ,

Ἐνθ' οἱ ὠπάσε θεσαυρον

Διδυμον ΜΑΝΤΟΣΥΝΑΣ.

The word Ἠλιβάτος, Elibatos, was a favourite term with Homer, and other poets; and is uniformly joined with Petra. They do not seem to have known the purport of it; yet they adhere to it religiously, and introduce it wherever they have an opportunity. Ἠλιβάτος is an Amonian compound of Eli-Bat, and signifies folis domus, vel <sup>15</sup> templum. It was the name of the temple, and specified the Deity there worshipped. In like manner the word Petra had in great measure lost its meaning; yet it is wonderful to observe how indus-

<sup>13</sup> Phavorinus.

Ἡ Ολυμπία πρῶτον Κρονίος Λοφος ἐλεγετο. Scholia in Lycophron. v. 42.

Σωτήρ ὑψιπέφες Ζεῦ, Κρονίον τε ναιῶν Λοφόν. Pindar. Olymp. Ode 5. p. 43.

<sup>14</sup> Pindar. Olympic Ode 6. p. 52.

Apollo was the same as Iämus; whose priests were the Iämidæ, the most ancient order in Greece.

<sup>15</sup> It is a word of Amonian original, analogous to Eliza-bet, Bet-Armus, Bet-Tumus in India, Phainobeth in Egypt.

triously

triously it is introduced by writers, when they speak of sacred and oracular places. Lycophron calls the temple at Elis<sup>16</sup> *Λευραν Μολπιδος πετραν*: and the Pytho at Delphi is by Pindar stiled *Petraëssa*:<sup>17</sup> *Επει Πετραεσσας ελαιωνων ιηετ' εκ Πυθωνος*. Orchomenos was a place of great antiquity; and the natives are said to have worshiped Petra, which were supposed to have fallen from<sup>18</sup> heaven. At Athens in the Acropolis was a sacred cavern, which was called *Petræ Macræ*, *Petræ Cecropiæ*.

<sup>19</sup> *Ακχε τωινυν, οιδθα Κεκροπιας πετρας,*

*Προσβορρον αντρον, ας Μακρας κικλησκομεν.*

I have shewn that people of old made use of caverns for places of worship: hence this at Athens had the name of Petra, or temple.<sup>20</sup> It is said of Ceres, that, after she had wandered over the whole earth, she at last reposed herself upon a stone at Eleufis. They in like manner at Delphi shewed the petra, upon which the Sibyl Herophile at her first arrival sat<sup>21</sup> down. In short there is in the history of every oracular temple some legend about a stone; some reference to the word Petra. To clear this up it is necessary to observe, that, when the worship of the Sun was almost universal, this was one name of that Deity even among the Greeks.

<sup>16</sup> Lycophron. v. 159. here they sacrificed *Ζηνι Ομβριω*

<sup>17</sup> Pindar. Olymp. Ode 6. p. 51.

<sup>18</sup> *Τας μεν δη πετρας σεβουσι τε μαλιτα, και τω Ετεοκλει φασιν αυτας πεσειν εκ του ουρανου*. Pausanias. l. 9. p. 786.

<sup>19</sup> Euripides in Ione. v. 935. See Radicals. p. 67. Macar.

<sup>20</sup> Clemens Alexand. Strom. l. 1. p. 358.

<sup>21</sup> Pausanias. l. 10. p. 825.



They called him Petor, and Petros; and his temple was stiled Petra. This they oftentimes changed to λίθος; so little did they understand their own mythology. There were however some writers, who mentioned it as the name of the Sun, and were not totally ignorant of its meaning. This we may learn from the Scholiast upon Pindar. <sup>22</sup> Περὶ δὲ τοῦ Ἑλίου οἱ φυσικοὶ φασιν, ὡς λίθος καλεῖται ὁ Ἑλίος. Καὶ Ἀναξαγόρου γενομένου Εὐριπίδην μαθητὴν, Πέτρον εἰρηκεῖναι τοῦ Ἑλίου διὰ τῶν προκειμένων.

Ὁ γὰρ Μάκαριος, κ' ἐκ ονειδίζω τυχάς,  
Δίος πεφυκώς, ὡς λέγουσι, Τάνταλος,  
Κορυφῆς ὑπερτελλόντα δειμαίνων ΠΕΤΡΟΝ,  
Ἀερί ποτᾶται, καὶ τινεὶ ταύτην δίκην.

The same Scholiast quotes a similar passage from the same writer, where the Sun is called Petra.

<sup>23</sup> Μόλοιμι τὰν οὐρανὸν μέσαν  
Χθονὸς τε τεταμένην αἰωρημασί πετρᾶν,  
Ἀλυσέσι χρυσεαῖς φερόμεναν.

If then the name of the Sun, and of his temples, was among the ancient Grecians Petros, and Petra; we may easily account for that word so often occurring in the accounts of his worship. The Scholia above will moreover lead us to discover, whence the strange notion arose about the famous Anaxagoras of Clazomenæ; who is said to have prophesied, that a stone would fall from the Sun. All, that he had averred, may be seen in the relation of the Scholiast above: which amounts

<sup>22</sup> Pindar. Olymp. Ode 1. p. 8.

<sup>23</sup> Scholia in Pindar. Olymp. Ode 1. p. 8.

only to this, that Petros was a name of the Sun. It was a word of Egyptian original, derived from Petor, the same as Ham, the Iämus of the ancient Greeks. This Petros some of his countrymen understood in a different sense; and gave out, that he had foretold a stone would drop from the Sun. Some were idle enough to think that it was accomplished: and in consequence of it pretended to shew at Ægospotamos the very <sup>25</sup> stone, which was said to have fallen. The like story was told of a stone at Abydus upon the Hellespont: and Anaxagoras was here too supposed to have been the prophet <sup>26</sup>. In Abydi gymnasio ex eâ causâ colitur hodieque modicus quidem (lapis), sed quem in medio terrarum casurum Anaxagoras prædixisse narratur. The temples, or Petra here mentioned, were Omphalian, or Oracular: hence they were by a common mistake supposed to have been in the center of the habitable globe. They were also Ηλιβατοι Πετραι: which Elibatos the Greeks derived from βαίνω descendo; and on this account the Petra were thought to have fallen from the <sup>27</sup> Sun. We may by this clue unravel the mysterious story of Tantalus; and account for the punishment, which he was doomed to undergo.

<sup>28</sup> Κορῶ δ' ἔλεν  
 Αταν ὑπεροπλον,  
 Ταν οἱ πατρὸς ὑπεγκρεμασε,  
 Καρτερον αὐτῷ λιθον,

<sup>25</sup> Diogenes Laertius: Vita Anaxagoræ.

<sup>26</sup> Pliny. l. 2. c. 58. p. 102.

<sup>27</sup> Ηλιβατον πετραι they construed λιθον αὐτῷ ἡλίου βαινομενον.

<sup>28</sup> Pindar. Olympic. Ode 1. p. 8.



Τον αει μενοιων κεφαλᾶς βάλειν  
 Ευφροσυνας αλαται.

The unhappy Tantalus  
 From a satiety of ~~happiness~~ bliss  
 Underwent a cruel reverse.  
 He was doom'd to sit under a huge stone,  
 Which the father of the Gods  
 Kept over his head suspended.  
 Thus he sat  
 In continual dread of its downfall,  
 And lost to every comfort.

It is said of Tantalus by some, that he was set up to his chin in water, with every kind of fruit within reach: yet hungry as he was and thirsty, he could never attain to what he wanted; every thing, which he caught at, eluding his efforts. But from the account given above by <sup>29</sup> Pindar, as well as by <sup>30</sup> Alcæus, Alcman, and other writers, his punishment consisted in having a stone hanging over his head; which kept him in perpetual fear. What is stiled λίθος, was I make no doubt originally Petros; which has been misinterpreted a stone. Tantalus is termed by Euripides ακολαστος την γλωσσαν, a man of an ungovernable tongue: and his history at bottom relates to a person, who revealed the mysteries, in which he had been <sup>31</sup> initiated. The Scholiast upon

<sup>29</sup> Τον ὑπερ κεφαλᾶς Τανταλῶς λίθον. Pindar. Isthm. Ode 8. p. 482.

<sup>30</sup> Αλκαῖος, καὶ Αλκμαν λίθον φασιν ἐπαιωρεῖσθαι Τανταλῶν. Scholia upon Pindar. Olymp. Ode 1. p. 8.

<sup>31</sup> Πινε λέγει το τοξευμα, καὶ οργία μανθάνε σιγῆς. Antholog.

Lycophron describes him in this light ; and mentions him as a priest, who out of good nature divulged some secrets of his cloister ; and was upon that account ejected from the society<sup>32</sup>. 'Ο Τανταλος ευσέβης και θεοσεπτωρ ην Ίερευς, και φιλανθρωπια τα των θεων μυστηρια τοις αμυνητοις υπερον ειπων, εξεβληθη τε ιερα καταλογε. The mysteries, which he revealed, were those of Osiris, the Sun : the Petor, and Petora of Egypt. He never afterwards could behold the Sun in its meridian, but it put him in mind of his crime : and he was afraid that the vengeance of the God would overwhelm him. This Deity, the Petor, and Petora of the Amonians, being by the later Greeks expressed Petros, and Petra, gave rise to the fable above about the stone of Tantalus. To this solution the same Scholiast upon Pindar bears witness, by informing<sup>33</sup> that the Sun was of old called a stone : and that some writers understood the story of Tantalus in this light ; intimating that it was the Sun, which hung over his head to his perpetual terror. <sup>34</sup> Ενιοι ακαχεσι τον λιθον επι τε ηλια. —και επηρωρειδαι αυτε (Τανταλε) τον ηλιον, υφ' ω δειματοδοι, και καταπτησσειν. And again, Περι δε τε ηλια οι φυσικοι λεγουσιν, ως λιθος. (it should be πετρα) καλειται ο ηλιος. *Some understand, what is said in the history about the stone, as relating to the Sun : and they suppose that it was the Sun, which hung over his head to his terror and confusion. The naturalists speaking of the Sun often call him a stone, or petra.*

<sup>32</sup> Scholia upon Lycophron, v. 152.

<sup>33</sup> Scholia upon Pindar. Olymp. Ode 1. p. 8.

<sup>34</sup> Pindar. Scholia. Ibidem.



By laying all these circumstances together, and comparing them, we may, I think, not only find out wherein the mistake consisted; but likewise explain the grounds, from whence the mistake arose. And this clue may lead us to the detection of other fallacies, and those of greater consequence. We may hence learn the reason, why so many Deities were stiled Πέτραιοι, Petræi. We read of <sup>35</sup> Μιθράς, ὁ θεὸς ἐκ πέτρης, *Mithras, the Deity out of the rock*; whose temple of old was really a rock or cavern. The same worship seems to have prevailed in some degree in the west; as we may judge from an ancient inscription at Milan, which was dedicated <sup>36</sup> Herculi in Petrâ. But all Deities were not so worshiped: and the very name Petra was no other than the sacred term Petora, given to a cavern, as being esteemed in the first ages an oracular temple. And some reverence to places of this sort was kept up a long time. We may from hence understand the reason of the prohibition given to some of the early profelytes to Christianity, that they should no more <sup>37</sup> ad petras vota reddere: and by the same light we may possibly explain that passage in Homer, where he speaks of persons entering into compacts under oaks, and rocks, as places of <sup>38</sup> security. The oak was

<sup>35</sup> Justin. Martyr ad Tryphonem. p. 168. The rites of Mithras were stiled Patrica.

<sup>36</sup> Gruter. Inscript. p. xlix. n. 2.

<sup>37</sup> Indiculus Paganiarum in Consilio Leptinensi ad ann. Christi 743.

See du Fresnoe Gloss. and Hoffman. Petra.

Nullus Christianus ad fana, vel ad Petras vota reddere præsumat.

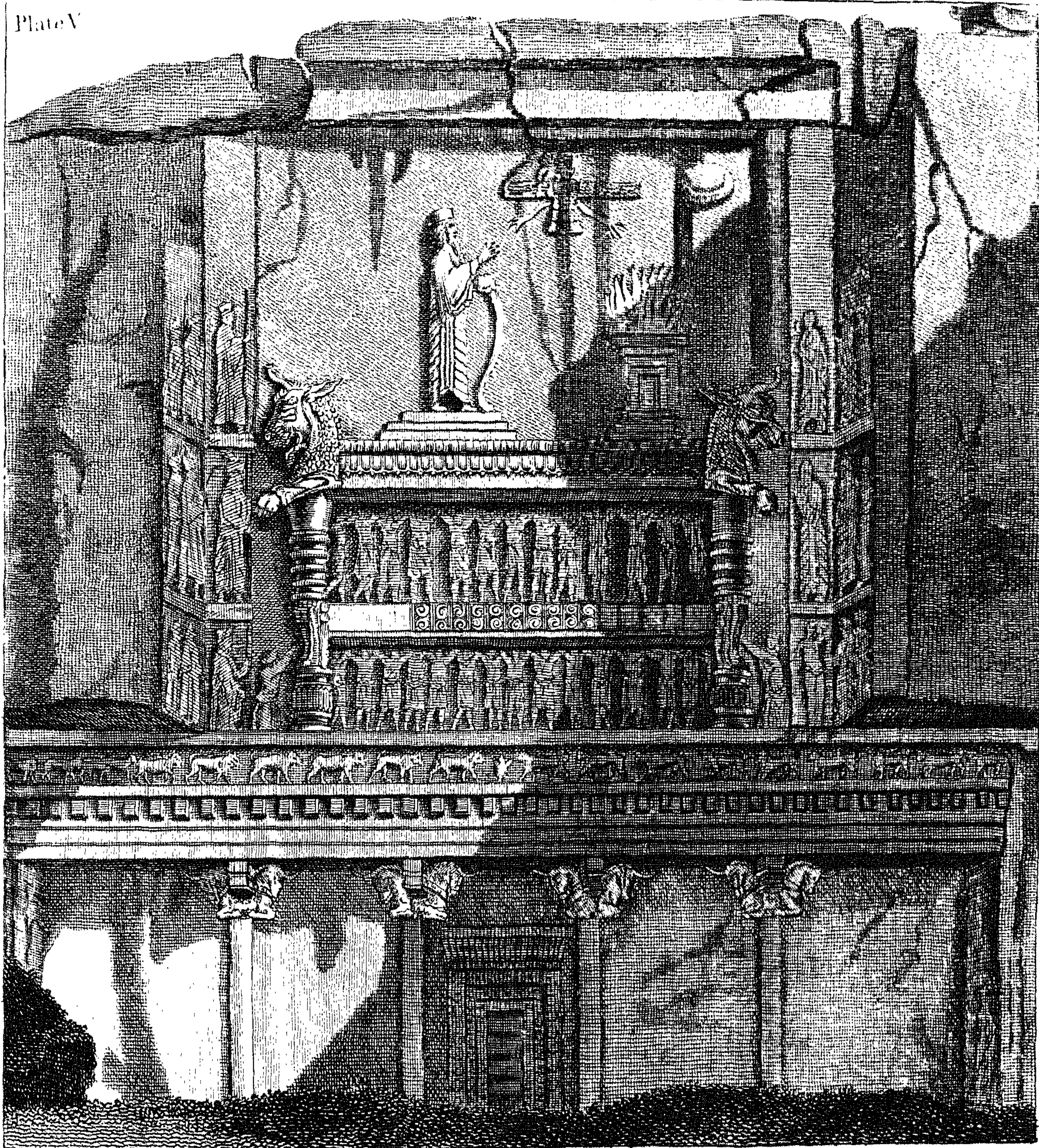
<sup>38</sup> Οὐ μὲν ποῖς νῦν ἐστὶν ὑπὸ δρυὸς, θδ' ὑπὸ πέτρῃς

Τῶν ὀαριζέμεναι, ἅτε παρθένος, νῆθεός τε,

Παρθένος, νῆθεός τ' ὀαρίζετον ἀλληλοισιν. Homer. Iliad. χ. v. 126.

Λιθομύται, δημηγόροι, ἐπὶ τῇ λίθῃ ὀμνύντες. Hesychius.





*The Temple of Mithras Petraeus in the Mountains of Persia. From Le Drapier.*



sacred to Zeus, and called Sar-On : and Petra in its original sense being a temple, must be looked upon as an asylum. But this term was not confined to a rock or cavern : every oracular temple was stiled Petra, and Petora. Hence it proceeded that so many Gods were called Θεοὶ Πετραῖοι, and Πατρώοι. Pindar speaks of Poseidon Petraios; <sup>39</sup> Παι Ποσειδωνος Πετραίη : under which title Neptune was worshiped by the Thessalians : but the latter was the more common title. We meet in Pausanias with Apollo Patroüs, and with <sup>40</sup> Ζεὺς Μειλιχίος, and Ἀρτεμὶς Πατρώα ; also <sup>41</sup> Bacchus Πατρώος, Zeus Patroüs, and Vesta Patroa, together with other instances.

The Greeks, whenever they met with this term, even in regions the most remote, always gave it an interpretation according to their own preconceptions; and explained θεοὶ Πατρώοι, the oracular Deities, by Dii Patrii, or the Gods of

<sup>39</sup> Pindar. Pyth. Ode 4. p. 248.

Πετραῖος τιμάται Ποσειδῶν παρὰ Θετταλοῖς. Scholia ibidem.

<sup>40</sup> Zeus was represented by a pyramid : Artemis by a pillar. Πυραμίδι δὲ ὁ Μειλιχίος, ἣ δὲ κλισίᾳ ἐκασμένη. Pausan. l. 2. p. 132.

<sup>41</sup> Pausanias. l. 1. p. 104.

According to the acceptation, in which I understand the term, we may account for so many places in the east being stiled Petra. Persis, and India, did not abound with rocks more than Europe : yet in these parts, as well as in the neighbouring regions, there is continually mention made of Petra : such as Πετρα Σισιμύρη in Sogdiana, Petra Aornon in India, καὶ τὴν τε Ὀξά (Πετραί), οἱ δὲ Ἀριαμαζε. Strabo. l. 11. p. 787. Petra Abatos in Egypt : Πετρα Ναβαταία in Arabia. Many places called Petra occur in the history of Alexander : Ἐλεῖν δὲ καὶ Πετρας ἐξυμνας σφοδρὰ ἐκ προσέσεως. Strabo. l. 11. p. 787. They were in reality sacred eminences, where of old they worshiped ; which in aftertimes were fortified. Every place stiled Arx and Ἀκροπολις was originally of the same nature. The same is to be observed of those stiled Purgoi.

the

the country. Thus in the Palmyrene inscription two Syrian Deities are characterized by this title.

<sup>42</sup> Α Γ Λ Ι Β Ω Λ Ω Κ Α Ι Μ Α Λ Α Χ Β Η Λ Ω  
Π Α Τ Ρ Ω Ο Ι Σ Θ Ε Ο Ι Σ.

Cyrus in his expedition against the Medes is represented as making vows <sup>43</sup> Ἐστὶ Πατρῶα, καὶ Διὶ Πατρῶω, καὶ τοῖς ἀλλοῖς Θεοῖς. But the Persians, from whom this history is presumed to be borrowed, could not mean by these terms Dii Patrii: for nothing could be more unnecessary than to say of a Persian prince, that the homage, which he payed, was to Persian Deities. It is a thing of course, and to be taken for granted; unless there be particular evidence to the contrary. His vows were made to Mithras, who was stiled by the nations in the east Pator; his temples were Patra, and Petra, and his festivals Patrica. Nonnus gives a proper account of the Petra, when he represents it as Omphean, or oracular:

<sup>44</sup> Ομφαῖη περὶ Πετρῇ  
Εἰσέτι νηπιαχοῖο χορὸς ἰδρύσατο Βακχῶ.

At Patara in Lycia was an oracular temple: and Patræ in Achaia had its name from divination, for which it was famous. Pausanias mentions the temple, and adds, <sup>45</sup> Πρὸ δὲ τῆς Ἰεῦς τῆς Δημητρός ἐστὶ πηγή——μαντεῖον δὲ ἐνταῦθα ἐστὶν ἀψευδές. *Before the temple is the fountain of Demeter—and in the temple an oracle, which never is known to fail.*

<sup>42</sup> Gruter. Inscript. lxxxvi. n. 8.

<sup>43</sup> Xenophon. Κυροπαίδεα.

<sup>44</sup> Nonnus. Dionysiaca. l. ix. p. 266.

<sup>45</sup> Pausanias. l. 7. p. 577.



The offerings, which people in ancient times used to present to the Gods, were generally purchased at the entrance of the temple; especially every species of consecrated bread, which was denominated accordingly. If it was an oracular temple of Alphi, the loaves and cakes were stiled <sup>46</sup> Alphita. If it was expressed Ampî, or Ompî; the cakes were Ompai <sup>47</sup>, Ομπαι: at the temple of Adorus <sup>48</sup>, Adorea. Those made in honour of Ham-orus had the name of <sup>49</sup> Homoura, Amora, and Omoritæ. Those sacred to Peon, the God of light, were called <sup>50</sup> Piones. At Cha-on, which signifies the house of the Sun, <sup>51</sup> Cauones, Χαυωνες. From Pur-Ham, and Pur-Amon, they were denominated Puramoun, <sup>52</sup> Πυραμουν. From Ob-

<sup>46</sup> ΑΛΦΙΤΟΝ, τὸ ἀπο νεᾶς κριθῆς, ἡ σιτὴ πεφυρμένον ἀλευρον. Hesychius.

Αλφίτα μελίτι καὶ ἐλαίῳ δέδευμένα. Hesych.

<sup>47</sup> ΟΜΠΑΙ, θυμάτα, καὶ πυροὶ μελίτι δέδευμένοι. Hesychius.

ΟΜΠΙΑ, παντοδαπὰ τρωγαλία. Ibidem.

If it was expressed Amphî, the cakes were Amphitora, Amphimantora, Amphimafta: which seem to have been all nearly of the same composition.

ΑΜΦΑΣΜΑ, ψαίξ-α οἶνον καὶ ἐλαίῳ βέβρυγμένα. Ibidem.

<sup>48</sup> Fine flour had the sacred name of Ador, from Adorus the God of day, an Amonian name.

<sup>49</sup> ὍΜΟΥΡΑ, σεμιδάλις ἐφθῆ, μελιεχθσα, καὶ σησαμον. Hesych.

ΑΜΟΡΑ, σεμιδάλις ἐφθῆ συν μελίτι. Ibidem.

ὍΜΟΡΙΤΑΣ, ἄρτος ἐκ πυροῦ διηρημένου γεγονώς. Ibid.

Also Αμορβίται, Amorbitæ. See Athenæus. l. 14. p. 646.

<sup>50</sup> ΠΙΟΝΕΣ, πλακυντες. Hesychius.

Pi-On was the Amonian name of the Sun: as was also Pi-Or, and Pe-Or.

<sup>51</sup> ΧΑΥΩΝΑΣ, ἄρτες ἐλαίῳ ἀναφυράθεντας κριθίνες. Suidas.

<sup>52</sup> The latter Greeks expressed Puramoun, Puramous.

ΠΥΡΑΜΟΥΣ, a cake. Ἦν ὁ Πυραμὸς παρὰ τοῖς παλαιοῖς ἐπινικίος. Artemidorus. l. 1. c. 74. Καὶ ὁ διαγρυπνησας μέχρι τὴν ἑω ἐλαμβάνει τὸν πυραμῶντα. Schol. Aristoph. Ἰππεις.

Ob-El, Pytho Deus, came <sup>53</sup> Obelia. If the place were a Petra or Petora, they had offerings of the same sort called Petora, by the Greeks expressed <sup>54</sup> Πιτυρα, Pitura. One of the titles of the Sun was El-Aphas, Sol Deus ignis. This El-aphas the Greeks rendered Elaphos, ελαφος; and supposed it to relate to a deer: and the title El-Apha-Baal, given by the Amonians to the chief Deity, was changed to ελαφηβολος, a term of a quite different purport. El-aphas, and El-apha-baal, related to the God Osiris, the Deity of light: and there were sacred liba made at his temple, similar to those above; and denominated from him Ελαφοι, Elaphoi. In Athenæus we have an account of their composition, which consisted of fine meal, and a mixture of sesamum and honey. <sup>55</sup> Ελαφος πλακες δια σαιτος και μελιτος και σησαμη.

One species of sacred bread, which used to be offered to the Gods, was of great antiquity, and called Boun. The Greeks, who changed the Nu final into a Sigma, expressed it in the nominative βους; but in the accusative more truly boun, βουν. Hesychius speaks of the Boun, and describes it, ειδος περμματος κερατα εχοντος; *a kind of cake with a representation of two horns*. Julius Pollux mentions it after the same manner: βουν, ειδος περμματος κερατα εχοντος; *a sort of cake with horns*. Diogenes Laertius, speaking of

See Meursius on Lycophron. v. 593. and Hesych. Πυραμεις, ειδος πλακεντας.

<sup>53</sup> OBEΛΙΑΙ, placentæ. Athenæus. l. 14. p. 645.

<sup>54</sup> Νυν θυσω τα ΠΙΤΥΡΑ. Theocritus. Idyl. 2. v. 33.

<sup>55</sup> Athenæus. l. 14. p. 646.



the same offering being made by Empedocles, describes the chief ingredients, of which it was composed; <sup>56</sup> Βαν εθυσε —εκ μελιτος και αλφитων. *He offered up one of the sacred liba, called a boun, which was made of fine flour and honey.* It is said of Cecrops, <sup>57</sup> πρωτος εβαν εθυσε: *He first offered up this sort of sweet bread.* Hence we may judge of the antiquity of the custom from the times, to which Cecrops is referred. The prophet Jeremiah takes notice of this kind of offering, when he is speaking of the Jewish women at Pathros in Egypt, and of their base idolatry; in all which their husbands had encouraged them. The women in their expostulation upon his rebuke tell him: *Since we left off to burn incense to the Queen of heaven, and to pour out drink-offerings unto her, we have wanted all things: and have been consumed by the sword and by the famine. And when we burnt incense to the Queen of heaven, and poured out drink-offerings unto her, did we make her cakes to worship her, and pour out drink-offerings unto her without our* <sup>58</sup> *men?* The prophet in another place takes notice of the same idolatry. <sup>59</sup> *The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make*

<sup>56</sup> Diogenes Laertius: Vita Empedoclis. l. 8.

<sup>57</sup> Some read εθαυμασε. Cedrenus. p. 82. Some have thought, that by εβαν was meant an Ox: but Pausanias says, that these offerings were περμματα: and moreover tells us; εποσα εχει ψυχη, τωτων μεν ηξιωσεν εβαν θυσαι. *Cecrops sacrificed nothing, that had life.* Pausan. l. 8. p. 600.

<sup>58</sup> Jeremiah. c. 44. v. 18, 19.

<sup>59</sup> Jeremiah. c. 7. v. 18.

*cakes to the Queen of heaven.* The word in these instances for sacred cakes is כֻּנִּים, Cunim. The Seventy translate it by a word of the same purport, Χανωνας, Chauonas ; of which I have before taken notice : <sup>60</sup> Μη ανευ των ανδρων ημων εποιησαμεν αυτη Χανωνας. κτλ.

I have mentioned, that they were sometimes called Petora, and by the Greeks Pitura. This probably was the name of those liba, or cakes, which the young virgins of Babylonia, and Persis, used to offer at the shrine of their God, when they were to be first prostituted : for all before marriage were obliged to yield themselves up to some stranger to be deflowered. It was the custom for all the young women, when they arrived towards maturity, to sit in the avenue of the temple with a girdle, or rope, round their middle ; and whatever passenger laid hold of it was entitled to lead them away. This practice is taken notice of, as subsisting among the Babylonians, in the epistle ascribed to the prophet Jeremiah ; which he is supposed to have written to Baruch. v. 43. Αιδε γυναικες περιθεμεναι σχοινια εν ταις οδοις εγκαθηνται θυμιωσαι τα ΠΙΤΥΡΑ· όταν δε τις αυτων αφελευθεισα υπο τινος των παραπορευομενων κοιμηθη, την πλησιον ονειδιζει, οτι εκ ηξιωται, ωσπερ αυτη, ουτε το σχοινιον αυτης διερραγη. This is a translation from an Hebrew, or Chaldæic, original ; and, I should think, not quite accurate. What is here rendered γυναικες, should, I imagine, be παρθενoi : and the pur-

<sup>60</sup> Jeremiah. c. 51. v. 19. according to the Seventy.

So also c. 7. v. 18. Χανωνας τη εργατια τε Ουσαν. Chau-On, domus vel templum Solis.



port will be nearly this. *The virgins of Babylonia put girdles about their waist; and in this habit sit by the way-side, holding their Pitura or sacred offerings over an urn of incense: and when any one of them is taken notice of by a stranger, and led away by her girdle to a place of privacy; upon her return she upbraids her next neighbour for not being thought worthy of the like honour; and for having her zone not yet broken, or <sup>61</sup>loosed.* It was likewise a Persian custom: and seems to have been universally kept up, wherever their religion prevailed. Strabo gives a particular account of this practice, as it was observed in the temple of Anait in Armenia. This was a Persian Deity, who had many places of worship in that part of the world. *Not only the men and maid servants, says the author, are in this manner prostituted at the shrine of the Goddess, for in this there would be nothing extraordinary: <sup>62</sup> ΑΛΛΑ ΚΑΙ θυγατέρας οἱ ἐπιφανέστατοι τῶ εθνὸς ἀνέχουσι παρθένους, αἷς νόμος ἐστὶ καταπορνευσθεῖσαις πολὺν χρόνον παρὰ τῇ Θεῷ μετὰ ταῦτα δεδοσθαι πρὸς γάμον· οὐκ ἀπαξίντος τῇ τοιαυτῇ συνοικεῖν οὐδενος.* But people of the first fashion in the nation use to devote their own daughters in the same manner; it being a religious institution, that all young virgins shall in honour of the Deity be prostituted, and detained for some time in her temple: after

<sup>61</sup> Herodotus mentions this custom, and styles it justly *αἰσχρὸς τῶν νόμων*. He says, that it was practised at the temple of the Babylonish Deity Melitta. l. 1. c. 199.

<sup>62</sup> Strabo. l. 11. p. 805. Anais or Anaït called Tanaïs in this passage: they are the same name.

The same account given of the Lydian women by Herodotus: *πορνεῦν γὰρ ἅπασαι*. l. 3. c. 93: all universally were devoted to whoredom.

*which*

*which they are permitted to be given in marriage. Nor is any body at all scrupulous about cohabiting with a young woman afterwards, though she has been in this manner abused.*

The Patrica were not only rites of Mithras, but also of Osiris; who was in reality the same Deity. We have a curious inscription to this purpose, and a representation, which was first exhibited by the learned John Price in his observations upon Apuleius. It is copied from an original, which he saw at Venice: and there is an engraving from it in the Edition of Herodotus by <sup>63</sup> Gronovius, as well as in that by <sup>64</sup> Wesseling: but about the purport of it they are strangely mistaken. They suppose it to relate to a daughter of Mycerinus, the son of Cheops. She died, it seems: and her father was so affected with her death, that he made a bull of wood, which he gilt; and in it interred his daughter. Herodotus says, that he saw the bull of Mycerinus; and that it alluded to this history. But notwithstanding the authority of this great author, we may be assured, that it was an emblematical representation, and an image of the sacred Bull Apis and Mneuis. And in respect to the sculpture above mentioned, and the characters therein expressed, the whole is a religious ceremony, and relates to an event of great antiquity, which was commemorated in the rites of Osiris. Of this I shall treat hereafter: at present it is sufficient to observe, that the sacred process is carried on before a temple; on which is a Greek inscription, but in the provincial characters; Εἰς δὸν

<sup>63</sup> Herodotus. l. 2. c. 129. p. 138.

<sup>64</sup> Herod. l. 2. c. 129. p. 166.



Πατριαν ἑορτήν Φέρω. How can ἑορτή Πατρική relate to a funeral? It denotes a festival in honour of the Sun, who was stiled, as I have shewn, Pator; and his temple was called Patra: from whence these rites were denominated Patrica. Plutarch alludes to this Egyptian ceremony, and supposes it to relate to Isis, and to her mourning for the loss of her son. Speaking of the month Athyr he mentions <sup>65</sup> Βεν διαχρυσον ἱματιῳ μελανι βυσσινῳ περιβαλοντες ἐπὶ πένθει τῆς Θεᾶς δεικνυσιν (οἱ Αἰγυπτιοί). *The Egyptians have a custom in the month Athyr of ornamenting a golden image of a bull; which they cover with a black robe of the finest linen. This they do in commemoration of Isis, and her grief for the loss of Orus.* In every figure, as they are represented in the sculpture, there appears deep silence, and reverential awe: but nothing, that betrays any sorrow in the agents. They may commemorate the grief of Isis; but they certainly do not allude to any misfortune of their own: nor is there any thing the least funereal in the process. The Egyptians of all nations were the most extravagant in their <sup>66</sup> grief. If any died in a family of consequence, the women used by way of shewing their concern to soil their heads with the mud of the river; and to disfigure their faces with filth. In this manner they would run up and down the streets half naked, whipping themselves, as they ran: and the men likewise whipped themselves. They cut off their hair upon the death of a dog; and shaved their eyebrows for a dead cat. We may therefore judge, that

<sup>65</sup> Plutarch. Isis et Osiris. p. 366.

<sup>66</sup> Herodotus. l. 2. c. 85, 86.

some very strong symptoms of grief would have been expressed, had this picture any way related to the sepulture of a king's daughter. Herodotus had his account from different people: one half he confessedly <sup>67</sup> disbelieved; and the remainder was equally incredible. For no king of Egypt, if he had made a representation of the sacred <sup>68</sup> bull, durst have prostituted it for a tomb: and, as I have before said, Ἑορτὴ Πατρικὴ can never relate to a funeral.

<sup>67</sup> Ταῦτα δὴ λεγούσι φλυαροῦντες. Herod. l. 2. c. 131.

<sup>68</sup> The star between the horns shews that it was a representation of the Deity, and the whole a religious memorial.





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A N  
A C C O U N T  
O F T H E  
G O D S of G R E E C E;  
To shew that they were all originally one God,  
the SUN.

**A**S I shall have a great deal to say concerning the Grecian Theology in the course of this work, it will be necessary to take some previous notice of their Gods ; both in respect to their original, and to their purport. Many learned men have been at infinite pains to class the particular Deities of different countries, and to point out which were the same. But they would have saved themselves much labour, if, before they had bewildered themselves in these fruitless enquiries, they had considered, whether all the Deities, of which they treat, were not originally the same : all from one source ; branched out and diversified

in different parts of the world. I have mentioned, that the nations of the east acknowledged originally but one Deity, the Sun : but when they came to give the titles of Orus, Osiris, and Cham, to some of the heads of their family ; they too in time were looked up to as Gods, and severally worshiped as the Sun. This was practised by the Egyptians : but this nation being much addicted to refinement in their worship, made many subtle distinctions : and supposing that there were certain emanations of divinity, they affected to particularize each by some title ; and to worship the Deity by his attributes. This gave rise to a multiplicity of Gods : for the more curious they were in their disquisitions, the greater was the number of these substitutes. Many of them at first were designed for mere titles : others, as I before mentioned, were *απορροιαι*, derivatives, and emanations : all which in time were esteemed distinct beings, and gave rise to a most inconsistent system of Polytheism. The Grecians, who received their religion from Egypt and the east, misconstrued every thing which was imported ; and added to these absurdities largely. They adopted Deities, to whose pretended attributes they were totally strangers ; whose names they could not articulate, or spell. They did not know how to arrange the elements, of which the words were composed. Hence it was, that Solon the Wise could not escape the bitter, but just, censure of the priest in Egypt, who accused both him, and the Grecians in general, of the grossest puerility and ignorance. ὦ Σολων, Σολων, Ἕλληνες.

<sup>1</sup> Cyril. contra Julian. p. 15. It is related somewhat differently in the *Ti-mæus*;



Ἕλληνες εἴτε παῖδες αἰεὶ, γέροντες δὲ Ἕλληνας οὐκ εἴτε, νεοὶ τε ψυχὰς ἅπαντες· οὐδεμίαν γὰρ ἐν ἑαυτοῖς ἐχετε παλαιὰν δόξαν, οὐδὲ μαθήματα χρόνῳ πολλῷ οὐδέν. The truth of this allegation may be proved both from the uncertainty, and inconsistency of the ancients in the accounts of their Deities. Of this uncertainty Herodotus takes notice. <sup>2</sup> Ἐνθενδὲ ἐγένετο ἕκαστος τῶν θεῶν, εἴτε δ' αἰεὶ ἦσαν πάντες, ὅμοιοι δὲ τινες τὰ εἶδεα, οὐκ ἠπίστευον μέχρι οὐ πρὶντε καὶ χθές, ὥς εἰπὲν λόγῳ. He attributes to Homer, and to Hesiod, the various names and distinctions of the Gods, and that endless polytheism, which prevailed. <sup>3</sup> Οὗτοι δὲ εἰσι, οἱ ποιήσαντες θεογονίαν Ἕλλησι, καὶ τοῖσι θεοῖσι τὰς ἐπωνυμίας δόντες, καὶ τιμὰς τε καὶ τέχνας διελόντες, καὶ εἶδεα αὐτῶν σημεινάντες. This blindness in regard to their own theology, and to that of the countries, from whence they borrowed, led them to misapply the terms, which they had received, and to make a God out of every title. But however they may have separated, and distinguished them under different personages, they are all plainly resolvable into one Deity, the Sun. The same is to be observed in the Gods of the Romans. This may in great measure be proved from the current accounts of their own writers; if we attend a

mæus of Plato. vol. 3. p. 22. See also Clemens Alexandr. Strom. l. 1. p. 356.

<sup>2</sup> L. 2. c. 53. The evidence of Herodotus must be esteemed early; and his judgment valid. What can afford us a more sad account of the doubt and darkness, in which mankind was enveloped, than these words of the historian? how plainly does he shew the necessity of divine interposition; and of revelation in consequence of it!

<sup>3</sup> Herodotus. l. 2. c. 53.

little closely to what they say : but it will appear more manifest from those, who had been in Egypt, and copied their accounts from that country. There are few characters, which at first sight appear more distinct, than those of Apollo and Bacchus. Yet the department, which is generally appropriated to Apollo, as the Sun, I mean the conduct of the year, is by Virgil given to Bacchus, or Liber. He joins him with Ceres, and calls them both the bright luminaries of the world.

+ Vos, O, clarissima Mundi  
Lumina, labentem Cœlo qui ducitis annum,  
Liber, et alma Ceres.

<sup>5</sup> Quidam ipsum solem, ipsum Apollinem, ipsum Dionysium eundem esse volunt. Hence we find that Bacchus is the Sun or Apollo ; though supposed generally to have been a very different personage. In reality they are all three the same ; each of them the Sun. He was the ruling Deity of the world :

<sup>6</sup> Ἡλιε παγγενετορ, παναιολε, χρυσεοφεγγες.

He was in Thrace esteemed, and worshiped as Bacchus, or Liber. <sup>7</sup> In Thraciâ Solem Liberum haberi, quem illi Sebadium nuncupantes magnâ religione celebrant : eique Deo in

<sup>4</sup> Virgil. Georgic. l. 1. v. 6.

Liber is El-Abor contracted : Sol, Parens Lucis.

<sup>5</sup> Scholia in Horat. l. 2. Ode 19.

<sup>6</sup> Orphic. Fragment. in Macrob. Sat. l. 1. c. 23.

<sup>7</sup> Macrob. Sat. l. 1. c. 18.

He is called by Eumolpus Αἰγροφανη Διονυσον εν ακτινεσσι πυρωπον : apud Euseb. P. E. l. 9. c. 27.



colle <sup>8</sup> Zemisso ædes dicata est specie rotundâ. In short all the Gods were one, as we learn from the same Orphic Poetry :

<sup>9</sup> 'Εἰς Ζεὺς, εἰς Αἰδὴς, εἰς Ἥλιος, εἰς Διόνυσος,  
'Εἰς θεὸς ἐν παντεσσι.

Some Deities changed with the season.

<sup>10</sup> Ἡελιον δὲ θερῆς, μετοπωρῆς δ' ἄβρον Ἰαω.

It was therefore idle in the ancients to make a disquisition about the identity of any God, as compared with another ; and to adjudge him to Jupiter rather than to Mars, to Venus rather than Diana. <sup>11</sup> Τὸν Οσίριν οἱ μὲν Σεραπιν, οἶδε Διόνυσον, οἶδε Πλῆτωνα, τινες δὲ Δία, πολλοὶ δὲ Πάνα νενομικασι. *Some, says Diodorus, think that Osiris is Serapis; others that he is Dionusus; others still that he is Pluto: many take him for Zeus, or Jupiter; and not a few for Pan.* This was an unnecessary embarrassment: for they were all titles of the same God: there being originally by no means that diversity, which is imagined, as Sir John Marsham has very justly observed. <sup>12</sup> Neque enim tanta πολυθεότης Gentium, quanta fuit Deorum πολυωνυμία. It is said above that Osiris was by some

<sup>8</sup> Zemissus is the Amonian Sames, or Sameh, analogous to Beth-Shemesh in the Scriptures.

<sup>9</sup> Orphic. Fragment. 4. p. 364. Edit. Gesner.

See Stephani Poësis Philosoph. p. 80. from Justin Martyr.

<sup>10</sup> Macrobius. Saturn. l. 1. c. 18. p. 202. He mentions Jupiter Lucetius, and Diespater, the God of day; and adds: Cretenses Δία τὴν ἡμέραν vocant. *The Cretans call the day dia.* The word dies of the Latines was of the same original.

<sup>11</sup> Diodorus Siculus. l. 1. p. 22.

<sup>12</sup> Chronolog. Canon. p. 32.

thought to be Jupiter, and by others to be Pluto. But Pluto among the best theologists was esteemed the same as Jupiter; and indeed the same as Proserpine, Ceres, Hermes, Apollo, and every other Deity.

<sup>13</sup> Πλάτων, Περσεφονη, Δημήτηρ, Κυπρίς, Ερώτες,  
Τριτωνες, Νηρευς, Τηθύς και Κυανοχαιτης,  
Ἑρμῆς, Ἥφαιστος τε κλυτος, Παν, Ζεὺς τε, και Ἥρη,  
Ἀστερις, ἡδ' Ἑκαεργος Απολλων, εἰς Θεος εἰν.

There were to be sure a number of strange attributes, which by some of the poets were delegated to different personages: but there were other writers, who went deeper in their researches; and made them all center in one. They some-

<sup>13</sup> Hermesianax.

It may be worth while to observe below, how many Gods there were of the same titles and departments. Παῖονιος Διονυσιος. Hesychius. Pæonia Minerva. Plutarch. de decem Rhetoribus.

Παλαιμων Ἡρακλῆς. Hesychius.

Ἰότηρ παντων, Ἀσκληπιε, δεσποτα Παιαν. Orphic. H. 66.

Ποσειδων Ιχθυες εν Τηρη. Clement. Cohort. p. 26.

Olen, the most ancient mythologist, made Eilithya to be the mother of Eros: so that Eilithya and Venus must have been the same; and consequently Diana.

Μητέρα Ερωτος Ειλιθυαν ειναι. Pausan. l. 9. p. 762.

Adonim, Attinem, Osirim et Horum aliud non esse quam Solem. Macrobius Sat. l. 1. c. 21. p. 209.

Janus was Juno, and stiled Junonius. Macrob. Sat. l. 1. c. 9. p. 159.

Lunam; eandem Dianam, eandem Cererem, eandem Junonem, eandem Proserpinam dicunt. Servius in Georgic. l. 1. v. 5.

Astarte, Luna, Europa, Dea Syria, Rhea, the same. Lucian. de Syriâ Deâ.

Κειοι Αφισταιον τον αυτον και Δια και Απολλω νομιζοντες. κτλ. Athenagoras. p. 290.

Ἥλιος, Ζεὺς. Sanchoniathon. Euseb. P. E. lib. 1. c. x. p. 34.

Ἥλιος, Κρονος. Damascius apud Photium. c. 242.



times represented this sovereign Deity as Dionusus : who according to Aufonius was worshiped in various parts under different titles ; and comprehended all the Gods under one character.

<sup>14</sup> Ogygia me Bacchum vocat ;  
 Osyris Ægyptus putat :  
 Myfi Phanacem nominant :  
 Dionyson Indi existimant :  
 Romana Sacra Liberum ;  
 Arabica Gens Adoneum ;  
 Lucanianus Pantheon.

Sometimes the supremacy was given to Pan, who was esteemed Lord of all the elements.

<sup>15</sup> Πανα καλω, κρατερον Νομιον, κοσμοιο τε συμπαν,  
 Ουρανον, ηδε θαλασσαν, ιδε χθονα παμβασιλειαν,  
 Και πυρ αθανατον, ταδε γαρ μελη εσι τα Πανος.  
 Κοσμοκρατωρ, αυξητα, φασφορε, καρπιμε Παιαν,  
 Αντροχαρες, βαρυμηνις, ΑΛΗΘΗΣ ΖΕΥΣ 'Ο ΚΕ-  
 ΡΑΣΤΗΣ.

More generally it was conferred upon Jupiter :

<sup>16</sup> Ζευς εσιν αιθης, Ζευς δε γη, Ζευς δ' Ουρανος\*  
 Ζευς τοι τα παντα.

<sup>14</sup> Aufon. Epigram. 30.

See Gruter for inscriptions to Apollo Pantheon. Dionusus was also Atis, or Attis. Διονυσον τινες Αττιν προσαγορευεσθαι θελουσιν. Clementis Cohort. p. 16.

<sup>15</sup> Orphic. Hymn. x. p. 200. Gesner.

Παρ' Αιγυπτίοισι δε Παν μεν αρχαιοτατος, και των οκτω των πρωτων λεγομενων Θεων. Herodotus. l. 2. c. 145. Priapus was Zeus : also Pan, and Orus : among the people of Lampfacus esteemed Dionusus.

<sup>16</sup> Euphorion.

Poseidon, God of the sea, was also reputed the chief God, the Deity of Fire. This we may infer from his priest. He was stiled a Purcon, and denominated from him, and served in his oracular temples; as we learn from Pausanias, who says, <sup>17</sup> Ποσειδῶνι δ' ὑπηρέτην ἐς τὰ μαντεύματα εἶναι Πυρκῶνα. He mentions a verse to the same purpose. Σὺν δὲ τε Πυρκῶν ἀμφιπόλος κλυτὰ ἔννοσι γαῖαι. P'urcon is Ignis vel lucis dominus: and we may know the department of the God from the name of the priest. He was no other than the supreme Deity, the Sun: from whom all were supposed to be derived. Hence Poseidon or Neptune, in the Orphic verses, is, like Zeus, stiled the father of Gods and men.

<sup>18</sup> Κλυθι, Ποσειδάων ———

Οὐρανίων, Μακάρων τε Θεῶν πατέρ, ἡδὲ καὶ ἀνδρῶν.  
In the neighbourhood of Tyre and Sidon the chief Deity went by the name of <sup>19</sup> Ourchol, the same as Archel and Arcles of Egypt; whence came the Ἡρακλῆς, and Hercules of Greece and Rome. Nonnus, who was deeply read in the mythology of these countries, makes all the various departments of the other Gods, as well as their titles, center in him. He describes him in some good poetry as the head of all.

<sup>20</sup> Ἀσροχίτων Ἡρακλῆς, Ἀναξ πυρός, Ὁρχαμὲ κόσμου,  
Ἵνα Ἴξονα Λυκαβάντα δωδεκάμηνον ἔλισσων,

<sup>17</sup> L. 10. p. 805.

<sup>18</sup> Orphic. Hymn. in Poseidon. xvi. p. 208.

<sup>19</sup> Selden de Diis Syris. p. 77. and additamenta. He was of old stiled Arcles in Greece; and supposed to have been the son of Xuth. Κεῖος καὶ Ἀρκλῆς, οἱ Χυθὸς παῖδες. Plutarch. Quæstiones Græcæ. v. 1. p. 296.

<sup>20</sup> Nonnus. l. 40. p. 1038.



Ἴππευων ἑλικηδὸν ὅλον πολὺν αἰθοπὶ δίσκῳ,  
 Κυκλὸν ἀγείς μετὰ κυκλόν.—  
 Οὐδρὸν ἀγείς φερεκαρπὸν, ἐπ' εὐωδίνι δὲ γαίῃ  
 Ἥερης ἥων ἐρευγεται ἀρδμον ἐέρσης.—  
 Βῆλος ἐπ' Εὐφρηταο, Λιβὺς κεκλημένος Ἀμμῶν,  
 Ἀπὶς ἐφ' Νειλῶος, Ἀρὰ Κρόνος, Ἀστυρίος Ζεὺς.—  
 Εἴτε Σαραπίς ἐφ' Αἰγυπτίος, ἀνεφαλὸς Ζεὺς,  
 Εἰ Χρόνος, εἰ Φαέθων πολυωνυμὸς, εἴτε σὺ Μιθρῆς,  
 ΗΕΛΙΟΣ ΒΑΒΥΛΩΝΟΣ, ἐν Ἑλλάδι ΔΕΛΦΟΣ  
 ΑΠΟΛΛΩΝ.

All the various titles, we find, are at last comprised in Apollo, or the Sun.

It may appear strange, that Hercules, and Jupiter, or whom-ever we put for the chief Deity, should be of all ages. This must have been the case, if they were the same as the boy of love, and Bacchus ever young; and were also the representatives of Cronus, and Saturn. But the ancients went farther; and described the same Deity under the same name in various stages of life: and <sup>21</sup> Ulpian speaking of Dionusus, says that he was represented of all ages. *Καὶ γὰρ παῖδα, καὶ πρεσβυτήν, καὶ ἀνδρὰ γράφουσιν αὐτόν.* But the most extraordinary circumstance was, that they represented the same Deity of different sexes. A bearded Apollo was uncommon; but Venus with a beard must have been very extraordinary. Yet

<sup>21</sup> In Demosthenem Κατὰ Μειδίαν. Πάν σχῆμα περιτιθέασιν αὐτῷ. P. 647. See also Macrob. Sat. l. i. c. 18.

Αὐτὸν τὸν Δία καὶ τὸν Διονύσον παῖδας καὶ νεὺς ἡ θεολογία καλεῖ. Proclus upon Plato's Parmenides. See Orphic Fragments, p. 406.

she is said to have been thus exhibited in Cyprus, under the name of Aphroditus, *Αφροδίτος*: <sup>22</sup> *πωγωνίαν ἀνδρὸς τὴν Θεοὺ εσχηματίζαι ἐν Κυπρῷ*. The same is mentioned by Servius: <sup>23</sup> *Est etiam in Cypro simulacrum barbatae Veneris, corpore et veste muliebri, cum sceptro, et naturâ virili, quod Αφροδίτον vocant*. She was also looked upon as prior to Zeus, and to most other of the Gods. <sup>24</sup> *Αφροδίτη οὐ μόνον Ἀθηνας, καὶ Ἥρας, ἀλλὰ καὶ ΔΙΟΣ ἐστὶ πρεσβυτέρα*. The Poet Calvus speaks of her as masculine: <sup>25</sup> *Pollentemque Deum Venerem*. Valerius Soranus among other titles calls Jupiter the mother of the Gods.

<sup>26</sup> *Jupiter omnipotens, Regum Rex ipse, Deumque Progenitor, Genetrixque Deum; Deus unus et idem*. Synesius speaks of him in nearly the same manner.

<sup>27</sup> *Σὺ πατήρ, σὺ δ' ἐσσι μήτηρ,  
Σὺ δ' ἀρσὴν, σὺ δὲ θήλυς.*

And

<sup>22</sup> Hesychius. The passage is differently read. Kuster exhibits it *Αφροδίτος. Οὗδε τὰ περὶ Ἀμαθύντα γεγραφὼς Παιαν, ὡς ἀνδρὰ τὴν θεοὺ εσχηματίζαι ἐν Κυπρῷ φησιν*.

<sup>23</sup> Servius upon Virgil. *Æneid*. l. 2. v. 632.

<sup>24</sup> Scholia upon Apollon. *Rhod*. l. 3. v. 52. *Τῶν καλεσμένων Μοιρῶν εἶναι πρεσβυτέραν*. In some places of the east, Venus was the same as Cybele and Rhea, the Mother of the Gods: *Περὶ τῆς χώρας ταύτης σέβασσι μὲν ὡς ἐπὶ πάντῃ τὴν Αφροδίτην, ὡς μητέρα θεῶν, παικίλαις καὶ ἐγχωρίαις ὀνομασί προσαγόμενοντες*. Ptol. *Tetrabibl*. l. 2.

<sup>25</sup> Apud Calvum Aëtarianus. *Macrobian*. Sat. l. 3. c. 8. *Putant eandem matrem esse ac foeminam*. Ibidem.

<sup>26</sup> Apud Augustin. *de Civitate Dei*. l. 4. c. 11. and l. 7. c. 9.

The author of the Orphic verses speaks of the Moon as both male and female.

*Αὐξομένη καὶ λειπομένη, θηλυστὲ καὶ ἀρσὴν*. Hymn 8. v. 4.

Deus Lunus was worshiped at Charræ, Edeffa, and all over the east.

<sup>27</sup> Synesius. Hymn 3. p. 26. Edit. H. Steph.

The



And the like character is given to the ancient Deity Μητις.

<sup>28</sup> Ἀρσην μὲν καὶ θηλὺς ἐφύς, πολὺωνυμε Μῆτι.

In one of the fragments of the Orphic poetry there is every thing, which I have been saying, comprehended within a very short compass.

<sup>29</sup> Ζεὺς ἀρσὴν γενέτο, Ζεὺς ἀμδρότος ἐπλετο Νύμφη,

Ζεὺς πυθμὴν γαίης τε καὶ οὐρανοῦ ἀστροέντος.——

Ζεὺς πόντος ῥίζα, Ζεὺς <sup>30</sup> Ἥλιος, ἠδὲ Σελήνη,

Ζεὺς Βασιλεὺς, Ζεὺς αὐτὸς ἅπαντων ἀρχιγενεθλός.——

Καὶ Μῆτις, πρῶτος γενετὼς καὶ Ἐρως πολυτερπῆς.

Πάντα γὰρ ἐν Ζηνὸς μεγαλῷ ταδε σωματι κεῖται.

Ἐν κράτος, εἰς Δαιμόνων γενέται μέγας ἀρχὸς ἅπαντων.

Whom he meant under the title of Zeus, he explains afterwards in a solemn invocation of the God Dionusus.

<sup>31</sup> Κεκλυθὶ τηλεπορὸς δίνης ἑλικάυγεα κυκλόν

Οὐρανίαις σροφαλιγξὶ περιδρομόν αἰὲν ἑλίσσων,

Ἀγλαε ΖΕΥ, ΔΙΟΝΥΣΕ, πατέρ πόντος, πατέρ αἰῆς,

Ἥλιε, παγγενετορ, παναιολε, χρυσεοφεγγες.

As we have seen how the father of the Gods was diversified; it may be worth while to hear what the supposed mo-

The Orphic verses *περί φύσεως* are to the same purpose.

Πάντων μὲν σὺ πατὴρ, μητὴρ, τροφός, ἠδὲ τιθῆνος. Hymn 9. v. 18.

<sup>28</sup> Orphic Hymn 31. v. 10. p. 224.

<sup>29</sup> Orphic Fragment. vi. p. 366. Gesner's Edit. from Proclus on Plato's *Alcibiades*. See also *Poesis Philosophica* H. Stephani. p. 81.

<sup>30</sup> Jupiter Lucetius, or God of light. Macrobius, *Sat.* l. 1. c. 15. p. 182.

<sup>31</sup> Orphic Fragment. vii. p. 371. See *Poesis Philosophica* H. Stephani. p. 85.

Orpheus of Protogonus.

Πρωτογον', Ἡρικαπαίε, θεῶν πατέρ, ἠδὲ καὶ υἱε. Hymn. 51. p. 246.

ther of all the Deities says of her titles and departments, in Apuleius. <sup>32</sup> Me primigenii Phryges Pessinuntiam nominant Deum Matrem : hinc Autochthones Attici Cecropiam Minervam : illinc fluctuantes Cyprii Paphiam Venerem : Cretes sagittiferi Dictynnam Dianam. Siculi trilingues Stygiam Proserpinam : Eleusini vetustam Deam Cererem. Junonem alii : alii Bellonam : alii Hecaten : Rhamnufiam alii : et qui nascentis dei Solis inchoantibus radiis illustrantur Æthiopes, Ariique, priscâque doctrinâ pollentes Ægyptii, ceremoniis me prorsus propriis percolentes, appellant vero nomine Reginam Isidem.

Porphiry acknowledged, that Vesta, Rhea, Ceres, Themis, Priapus, Proserpina, Bacchus, Attis, Adonis, Silenus, and the Satyrs, were all one, and the <sup>33</sup> same. Nobody had examined the theology of the ancients more deeply than Porphyry. He was a determined Pagan : and his evidence in this point is unexceptionable. The titles of Orus and Osiris being given to Dionusus, caused him in time to partake of the same worship, which was paid to the great luminary : and as he had also many other titles, from them sprung a multiplicity of Deities. <sup>34</sup> Morichum Siculi Bacchum nominârunt : Arabes vero eundem Orachal et Adonæum : alii Lyæum, Erebinthium, Sabazium ; Lacedæmonii Scytidem, et Milichium

<sup>32</sup> Apuleii Metamorph. l. xi. p. 241.

<sup>33</sup> Porphyry. apud Eusebium Præp. Evang. l. 3. c. 11.

Τιμαται παρα Λαμψακηνοις ὁ Πριαπος, ὁ αὐτος ὡν τῷ Διονυσῷ. Athenæus. l. 1. p. 30.

<sup>34</sup> Janus Gulielmus Laurenbergius.



vocitârunt. But let Dionusus or Bacchus be diversified by ever so many names or titles ; they all in respect to worship relate ultimately to the Sun. <sup>35</sup> Sit Ofiris, sit Omphis, Nilus, Siris, sive quodcunque aliud ab Hierophantis usurpatum nomen, ad unum tandem *Solem*, antiquissimum Gentium numen, redeunt omnia.

<sup>35</sup> Selden de Diis Syris. p. 77.







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## PHOENIX and PHOENICES.

**A**S there has been much uncertainty about the purport and extent of these terms; and they are of great consequence in the course of history; I will endeavour to state their true meaning. Phoinic, or Poinic, was an Egyptian, and Canaanitish term of honour; from whence were formed Φοινίξ, Φοινίκες, Φοινικοί of the Greeks, and Phoinic, Poinicus, Poinicius of the Romans; which were afterwards changed to Phœnix, Punicus, and <sup>1</sup> Puniceus. It was originally a title, which the Greeks made use of as a provincial name: but it was never admitted as such by the people, to whom it was thus appropriated, till the Greeks were in possession of the country. And even then it was but partially received: for though mention is made of the coast of Phœnice, yet we find the natives called Sidonians, Tyrians, and <sup>2</sup> Canaanites, as late as the days of the Apostles. It was an honorary term, compounded of Anac with the Egyptian prefix; and rendered at times both Phoinic and Poinic. It signified a lord or prince: and was particularly assumed by

<sup>1</sup> In all ancient accounts of the Romans the term was expressed Poini, and Poinicus. Poini stipendia pendunt. Poini sunt solitei sos sacrificare pueros. Ennius. Annal. vii. Afterwards it was changed to Pœnus, and Punicus.

<sup>2</sup> Simon the Canaanite. Matth. c. 10. v. 4. Also the woman of Canaan. Matthew. c. 15. v. 22.

the sons of Chus and Canaan. The Mysians seem to have kept nearest to the original pronunciation, who gave this title to the God Dionusus, and called him Ph'anac.

<sup>3</sup> Ogygia me Bacchum vocat,  
Ofirin Ægyptus putat,  
Myfi Phanacem.

It was also conferred upon many things, which were esteemed princely and noble. Hence the red, or scarlet, a colour appropriated to great and honourable personages, was stiled Phoinic. The palm was also stiled Phoinic, Φοινίξ: and the ancients always speak of it as a stately and noble tree. It was esteemed an emblem of honour; and made use of as a reward of victory. *Plurimarum palmarum homo*, was a proverbial expression among the Romans, for a soldier of merit. Pliny speaks of the various species of palms; and of the great repute, in which they were held by the Babylonians. He says, that the noblest of them were stiled the royal Palms; and supposes, that they were so called from their being set apart for the king's use. But they were very early an emblem of royalty: and it is a circumstance included in their original name. We find from Apuleius, that Mercury, the <sup>4</sup> Hermes of Egypt, was represented with a palm branch in his hand: and his priests at Hermopolis used to have them stuck in their <sup>5</sup> sandals, on the outside. The

<sup>3</sup> Ausonius. Epigram. 25. Ph'Anac, the Great Lord.

<sup>4</sup> Apuleius. l. xi. p. 246.

<sup>5</sup> *Zachlas adest Ægyptius, propheta primarius,——et cum dicto juvenem quempiam linteis amiculis intectum, pedesque palmeis baxeis indutum, et adusque derafo capite, producit in medium.* Apuleius. l. 2. p. 39.



Goddeſs <sup>6</sup> Iſis was thus repreſented : and we may infer that Hermes had the like ornaments ; which the Greeks miſtook for feathers, and have in conſequence of it added wings to his feet. The Jews uſed to carry boughs of the ſame tree at ſome of their feſtivals ; and particularly at the celebration of their nuptials : and it was thought to have an influence at the birth. Euripides alludes to this in his Ion ; where he makes Latona recline herſelf againſt a Palm tree, when ſhe is going to produce Apollo and Diana.

⁷ Φοινικα φαρ' αἰεροκομαν  
Ενθα λοχευματα σεμν' ελοχευσατο  
Λατω.

In how great eſtimation this tree was held of old, we may learn from many paſſages in the ſacred writings. Solomon ſays to his eſpouſed, <sup>8</sup> *how fair and how pleaſant art thou, O Love, for delights : thy ſtature is like a Palm tree.* And the Pſalmiſt for an encouragement to holineſs ſays, <sup>9</sup> *that the righteous ſhall flouriſh like the Palm tree :* for the Palm was ſuppoſed to riſe under a weight ; and to thrive in proportion to its being <sup>10</sup> depreſſed. There is poſſibly a farther alluſion in this, than may at firſt appear. The ancients had an opinion, that the Palm was immortal : at leaſt, if it did die, it

<sup>6</sup> Pedes ambrosios tegebant ſoleæ, palmæ victricis foliis intextæ. Ibid. l. 11. p. 241.

<sup>7</sup> Euripides in Ione. v. 920.

<sup>8</sup> Cantic. c. 7. v. 6.

<sup>9</sup> Pſalm 93. v. 12.

<sup>10</sup> Plutarch Sympoſiac. l. 8. c. 4.

Adverſus pondera reſurgit. Gellius. l. 3. c. 6.

recovered again, and obtained a second life by renewal. Hence the story of the bird, stiled the Phœnix, is thought to have been borrowed from this tree. Pliny, in describing the species of Palm, stiled Syagrus, says, "Mirum de eâ accepimus, cum Phœnice Ave, quæ putatur ex hujus Palmæ argumento nomen accepisse, iterum mori, et renasci ex seipsâ. Hence we find it to have been an emblem of immortality among all nations, sacred and prophane. The blessed in heaven are represented in the Apocalypse by St. John, <sup>12</sup> as standing before the throne in white robes with branches of Palm in their hands. The notion of this plant being an emblem of royalty prevailed so far, that when our Saviour made his last entrance into Jerusalem, the people took branches of Palm trees, and accosted him as a prince, crying, <sup>13</sup> *Hosanna—blessed is the King of Israel*.

The title of Phœnic seems at first to have been given to persons of great stature: but in process of time it was conferred upon people of power, and eminence, like *αναξ* and *ανακτες* among the Greeks. The Cuthites in Egypt were stiled Royal Shepherds, *Βασιλεις Ποιμενες*, and had therefore the title of Phœnices. A colony of them went from thence to Tyre and Syria: hence it is said by many writers, that Phœnix came from Egypt to Tyre. People, not consider-

<sup>11</sup> Pliny. Hist. Nat. l. 13. c. 4.

<sup>12</sup> *Ἰερὸν Ἦλιν το φυτόν, ἀγῆρων τε ον.* Juliani Imp. Orat. v. p. 330.

<sup>13</sup> Revelations. c. 7. v. 9. *Περιβεβλημενοι στολας λευκας, και Φοινικες εν ταις χερσιν αυτων.*

<sup>14</sup> John. c. 12. v. 13.



ing this, have been led to look for the shepherd's origin in Canaan; because they were sometimes called Phœnices. They might as well have looked for them in Greece; for they were equally stiled <sup>14</sup> Ἑλληνες, Hellenes. Phœnicia, which the Greeks called Φοινίκη, was but a small part of Canaan. It was properly a slip of sea-coast, which lay within the jurisdiction of the Tyrians and Sidonians, and signifies Ora Regia; or, according to the language of the country, the coast of the Anakim. It was a lordly title; and derived from a stately and august people. All the natives of Canaan seem to have assumed to themselves great honour. The Philistines are spoken of as <sup>15</sup> Lords, and the merchants of Tyre as Princes: whose grandeur and magnificence are often alluded to in the Scriptures. The prophet Ezekiel calls them the princes of the sea. <sup>16</sup> *Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their brodered garments.* And Isaiah speaks to the same purpose. <sup>17</sup> *Who hath taken this counsel against Tyre, that crowning city, whose merchants are princes: whose traffickers are the honourable of the earth?* The scripture term by which they are here distinguished is סַרִּים, Sarim: but the title which they assumed to themselves was Ph'anac or Ph'oinac, the Phœnix of the Greeks and Romans. And as it was a

<sup>14</sup> Ἐκκαίδεκατὴ δύρασι Ποιμένες Ἑλληνες Βασιλεῖς. Syncellus. p. 61.

<sup>15</sup> The Lords of the Philistines; and the princes of the Philistines. 1 Samuel. c. 29. v. 2, 3, 4.

<sup>16</sup> Ezekiel. c. 26. v. 16.

<sup>17</sup> Isaiah. c. 23. v. 8.

Ezekiel. c. 28. v. 2.

mere title, the sacred writers of the old testament never make use of it to distinguish either the people or country. This part of Canaan is never by them called Phœnicia : yet others did call it so ; and the natives were stiled Phœnices before the birth of Homer. But this was through mistake : for it was never used by the natives as a provincial appellation. I have shewn, that it was a title of another sort, a mark of rank and preeminence : on this account it was assumed by other people ; and conferred upon other places. For this reason it is never mentioned by any of the sacred writers before the captivity, in order to avoid ambiguity. The Gentile writers made use of it ; and we see what mistakes have ensued. There were Phœnicians of various countries. They were to be found upon the Sinus <sup>18</sup> Perficus, upon the Sinus <sup>19</sup> Arabicus, in Egypt, in <sup>20</sup> Crete, in <sup>21</sup> Africa, in <sup>22</sup> Epirus,

<sup>18</sup> Herodotus brings the Phœnicians from the Mare Erythræum ; by which he means the Sinus Perficus. L. 7. c. 89. l. 1. c. 1.

<sup>19</sup> Philo, mentioning the march of the Israelites towards the Red sea, and the Amalekites, adds ; *νεμονται δ' αὐτὴν Φοινικες*. De V. Mosis. vol. 2. p. 115.

*Φοινικων κωμη*, in Edom. Procopius. Perfic. l. 1. c. 19.

<sup>20</sup> Phœnicus, in Crete. Steph. Byzant.

<sup>21</sup> *Αφροι Φοινικες*. Glossæ.

<sup>22</sup> *Κατὰ Βεθρωτον Φοινικη*. Strabo. l. 7. p. 499.

Mount Olympus in Lycia was stiled, by way of eminence, Phœnic. *Ολυμπος πολις μεγαλη και ορος ὀμωνυμον, ὃ και Φοινικους καλεται*. Strabo. l. 14. p. 982. Bochart supposes, Phœnic and Phœnices (*Φοινικες*) to be derived from Beni Anac, changed to Phenî Anac, i. e. the sons of Anac : but how can this be applicable to a mountain ; or to the Palm tree ? I am happy however that in a part of my etymology, and that a principal part, I am countenanced by that learned man.

Bishop Cumberland derives it from Anac torquis. Orig. p. 302.

and



and even in Attica. <sup>23</sup> Φοινικες—γενος τι Αθηνησι. *There is a race of people called Phœnicians among the* <sup>24</sup> *Athenians.* In short, it was a title introduced at Sidon, and the coast adjoining, by people from Egypt: and who the people were, that brought it, may be known from several passages in ancient history: but particularly from an extract in Eusebius. <sup>25</sup> Φοινιξ και Καδμος, απο Θηβων των Αιγυπτιων εξελθοντες εις την Συριαν, Τυρα και Σιδωνος εδασιλευον. *Phœnix and Cadmus, retiring from Thebes in Egypt towards the coast of Syria, settled at Tyre and Sidon, and reigned there.* It is said, that <sup>26</sup> Belus carried a colony to the same parts: and from what part of the world <sup>27</sup> Belus must be supposed to have come, needs not to be explained. Euripides stiles Cepheus the king of Ethiopia, the son of Phœnix: and Apollodorus makes him the son of Belus: hence we may infer that Belus and Phœnix were the same. Not that there were any such persons as Phœnix and Belus, for they were certainly titles: and under the characters of those two personages, Colonies, named Belidæ and Phœnices, went abroad, and settled in different parts. Their history and appellation may be traced from Babylonia to Arabia and Egypt: and from thence to Canaan, and to the regions in the west. It were therefore to be wished, that the terms Phœnix and Phœnicia had never

<sup>23</sup> Hesychius.

<sup>24</sup> A city and mountain in Boeotia called Phœnice: the natives Phœnicians; Strabo. l. 9. p. 629.

<sup>25</sup> Chron. p. 27.

<sup>26</sup> Syncellus. p. 126. from Eusebius.

<sup>27</sup> Βηλος απ' Ευφραταο. κτλ. Nonnus.

been

been used in the common acceptation ; at least when the discourse turns upon the more ancient history of Canaan. When the Greeks got possession of the coast of Tyre, they called it Phœnicia: and from that time it may be admitted as a provincial name. In consequence of this, the writers of the New Testament do not scruple to make use of it, but always with a proper limitation; for the geography of the Scriptures is wonderfully exact. But the Greek and Roman writers often speak of it with a greater latitude; and include Judea and Palestina within its borders: and sometimes add Syria, and Idume. But these countries were all separate, and distinct; among which Phœnicia bore but a small proportion. Yet small as it may have been, many learned men have thought, that all the colonies, which at times settled upon the coast of the Mediterranean, were from this quarter: and that all science was of Phœnician original. But this is not true according to their acceptation of the term. Colonies did settle; and science came from the east: but not merely from the Sidonian. I shall shew, that it was principally owing to a prior and superior branch of the family.

## A D D E N D A.

### Of the P A L M T R E E.

**P**HŒNIX was a colour among horses. They were stiled Phœnices, and <sup>28</sup> Phœniciati, from the colour of the Palm tree, which they resembled; and upon the

<sup>28</sup> Bechart. Hierazoican. l. 2. c. 7.



same account had the name of Spadices. This, according to Aulus Gellius, was a term synonymous with the former.

<sup>29</sup> Rutilus, et Spadix Phœnicii *συνωνυμος*, exuberantiam splendoremque significant ruboris, quales sunt fructus Palmæ arboris, nondum sole incocti: unde spadiceis et Phœniceis nomen est. <sup>30</sup> Spadix, *σπαδιξ*, avulsus est a Palmâ termes cum fructu. Homer, describing the horses of Diomedes, says, that the one was Phœnix, or of a bright Palm colour, with a white spot in his forehead like a moon.

<sup>31</sup> Ὅς το μέν αλλο τῶσον φοινίξ ἦν, ἐνδὲ μετώπῳ  
Λευκὸν σημ' ἐτέτυκτο περὶ τροχὸν ἥϊτε μῆνη.

Upon this the Scholiast observes, *Φοινίκης τὸ χρώμα, ἦτοι πυρρόος*. The horse was of a Palm colour, which is a bright red. We call such horses bays; which probably is a term of the same original. The branch of a Palm tree was called Bai in Egypt: and it had the same name in other places. Baia, Baia, are used for Palm-branches by St. John. <sup>32</sup> *Τὰ βαία τῶν Φοινικῶν*. And it is mentioned by the author of the book of Maccabees, that the Jews upon a solemn occasion entered the temple. <sup>33</sup> *Μετὰ αἰνεσεως καὶ βαιῶν*. And Demetrius writes to the high priest, Simon, <sup>34</sup> *Τὸν σεφάνον τὸν χρυσοῦν καὶ τὴν βαῖνῃν, ἃ ἀπεσεύλατε, κεκομισμέθα*. Coronam auream et Bānem, quæ misistis, accepimus. The Greeks formed the

<sup>29</sup> Gellius. l. 2. c. 26.

<sup>30</sup> Gellius. Ibidem.

<sup>31</sup> Iliad ψ. v. 454.

<sup>32</sup> John. c. 12. v. 13.

<sup>33</sup> I Maccab. c. 13. v. 51.

<sup>34</sup> I Maccab. c. 13. v. 37.

word *Βαῖν* from the Egyptian *Bai*. The Romans called the same colour *Badius*. <sup>35</sup> Varro, speaking of horses, mentions, *Hic badius, ille gilvus, ille Murinus.*

As the Palm tree was supposed to be immortal ; or at least, if it did die, to revive, and enjoy a second life, the Egyptians gave the name of *Bai* to the soul : <sup>36</sup> *Εστὶ μὲν γὰρ τὸ Βαῖ ψυχὴ.*

<sup>35</sup> Varro apud Nonium Marcellum.

<sup>36</sup> Horapollo. L. i. c. 7. p. 11.





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O F T H E

T E R M C A H E N,

The C O H E N, כהן, of the H E B R E W S.

I HAVE before taken notice, that the term Cahen denoted a Priest, or President: and that it was a title often conferred upon princes and kings. Nor was it confined to men only: we find it frequently annexed to the names of Deities, to signify their rule and superintendency over the earth. From them it was derived to their attendants, and to all persons of a prophetic or sacred character. The meaning of the term was so obvious, that one would imagine no mistake could have ensued: yet such is the perverseness of human wit, that we find it by the Greeks and Romans constantly misapplied. They could not help imagining from the sound of the word, which approached nearly to that of *κυν* and *canis*, that it had some reference to that animal: and in consequence of this unlucky resemblance they continually misconstrued it *a dog*. Hence we are told by

<sup>2</sup> Ælian and <sup>2</sup> Plutarch not only of the great veneration paid to dogs in Egypt, and of their being maintained in many cities, and temples; in which they certainly exceed the truth: but we are moreover assured, that the people of Ethiopia had a dog for their king: that he was kept in great state; being surrounded with a numerous body of officers and guards; and in all respects royally treated. Plutarch speaks of him, as being <sup>3</sup> σεμνῶς προσκυνούμενος, worshiped with a degree of religious reverence. The whole of this notion took its rise from a misinterpretation of the title above. I have mentioned, that in early times Cahen was a title universally conferred upon priests and prophets: hence Lycophron, who has continually allusions to obsolete terms, calls the two diviners Mopsus and Amphilocus, Κυνας.

<sup>4</sup> Δοιαῖδε ρειθρων Πυραμὸς πρὸς ἐκβολαῖς  
 Αὐτοκτονοῖς σφαγαῖσι Δηραῖνι ΚΥΝΕΣ  
 Δμηθεντες αἰχμαζῶσι λισθιον βοαν.

Upon which the Scholiast observes; Κυνες οἱ Μαντεῖς: *by Cunes are meant Diviners*: and again Κυνας Ἀπολλωνος τῆς μαντεῖς εἰπεῖν. *The Poet by Κυνας means the ministers and prophets of Apollo.* Upon this the learned <sup>5</sup> Meurfius observes,

<sup>1</sup> Ælian de Animalibus. l. 7. c. 60.

He cites Hermippus and Aristotle for vouchers.

<sup>2</sup> Ἔθνος εἶναι φασὶν Αἰθιοπῶν, ἔπε, κυῶν βασιλευεῖ, καὶ βασιλεὺς προσαγορεύεται, καὶ ἱερά καὶ τιμὰς ἔχει βασιλεῶν. Ἄνδρες δὲ πρᾶσσουσιν, ἅπερ ἡγεμοσι πόλεων προσήχει, καὶ ἀρχῶσιν. Plutarch adversus Stoicos. vol. 2. p. 1064.

<sup>3</sup> Ibid.

<sup>4</sup> Lycophron. v. 439.

<sup>5</sup> Comment. upon Lycophron. p. 68.



that Lycophron had here made use of a term imported from Egypt: so that, I think, we cannot be mistaken about the purport of the word, however it may have been perverted.

The name of the Deity Canouphis, expressed also Canuphis, and Cnuphis, was compounded with this term. He was represented by the Egyptians, as a princely person, with a serpent entwined round his middle, and embellished with other characteristics, relating to time and duration, of which the serpent was an emblem. Oph, and Ouph, signified a serpent in the Amonian language: and the Deity was termed Can-uph, from his serpentine representation. The whole species in consequence of this were made sacred to him, and stiled Canyphian. To this Lucan alludes, when in speaking of the Seps he calls all the tribe of serpents Cinyphias pestes:

<sup>6</sup> Cinyphias inter pestes tibi palma nocendi.

Canuphis was sometimes expressed Anuphis and Anubis: and, however rendered, was by the Greeks and Romans continually spoken of as a dog: at least they supposed him to have had a dog's head, and often mention his <sup>7</sup> barking. But they were misled by the title, which they did not understand. The Egyptians had many emblematical personages, set off with heads of various animals, to represent particular virtues, and affections; as well as to denote the various attributes of their Gods. Among others was this canine figure; which I have no reason to think was appropriated to Canuph, or

<sup>6</sup> Lucan. Pharsalia. l. 9. v. 787.

<sup>7</sup> Aufa Jovi nostro latrantem opponere Anubim. Propert. l. 3. El. 11.

Ἐξῆς δὲ εἶναι ὁ κυνοπολιτὶς νομος, καὶ Κυων πόλις, ἐν ἣ Ἀνουβίς τιμαται, καὶ τοῖς κυσὶ τιμῇ, καὶ σιτίς τετακται τὶς ἱερά. Strabo. l. 17. p. 1166.

Cneph. And though upon gems and marbles his name may be sometimes found annexed to this character; yet it must be looked upon as a Grecian work, and so denominated in consequence of their mistaken notion. For we must make a material distinction between the hieroglyphics of old, when Egypt was under her own kings; and those of later date, when that country was under the government of the Greeks: at which time their learning was greatly impaired, and their ancient theology ruined. Horus Apollo assures us, if any credit may be given to what he says, that this canine figure was an emblem of the earth:

<sup>2</sup> ΟΙΚΕΜΕΝΗΝ ΓΡΑΦΟΝΤΕΣ ΚΥΝΟΚΕΦΑΛΟΝ ΖΩΓΡΑΦΕΣΙ. *When they would describe the earth, they paint a Cunocephalus.* It could not therefore, I should think, in any degree relate to Canuphis. The same <sup>3</sup> writer informs us, that under the figure of a dog, they represented a priest or sacred scribe, and a prophet; and all such as had the chief management of funerals: also the spleen, the smell, sneezing; rule and government, and a magistrate, or judge: which is a circumstance hard to be believed. For as hieroglyphics were designed to distinguish, it is scarce credible, that the Egyptians should crowd together so many different and opposite ideas under one character, whence nothing could well ensue but doubt and confusion. Besides, I do not remember, that in any group of ancient hieroglyphics the figure of a dog occurs. The meaning of this history, I think, may be with a

<sup>2</sup> Σεληνὴν δὲ γράφοντες, Ἡ ΟΙΚΟΥΜΕΝΗΝ, ἡ γραμματεὺς, ἡ ἱέρεια, ἡ οὐρανὴ, ἡ κολυμβίον, κυνοκεφαλὸν ζωγράφουσι. L. 1. c. 14. p. 26.

<sup>3</sup> Ἱερογρᾶμματεα τε παλιν, ἡ προφητὴν, ἡ οὐφρησιν, ἡ πταρμον, ἡ ἀρχὴν, ἡ δικαστήν, ἐνδομενοι γράφειν κυνὰ ζωγράφουσιν. L. 1. c. 39. p. 52.



little attention made out. The Egyptians were refined in their superstitions, above all the nations in the world : and conferred the names and titles of their Deities upon vegetables, and animals of every species : and not only upon these, but also upon the parts of the human body ; and the very passions of the mind. Whatever they deemed salutary, or of great value, they distinguished by the title of Sacred, and consecrated it to some <sup>10</sup> God. This will appear from words borrowed from Egypt. The Laurel, *Laurus*, was denominated from *Al-Orus* : the berry was termed *bacca* from *Bacchus* : Myrrh, *Μυρρῶν*, was from *Ham-Ourah* : *Casia* from *Chus*. The Crocodile was called *Gaimin* and *Campsa* : the Lion, *El-Eon* : the Wolf, *El-Uc* : the Cat, *Al-Ourah* : from whence the Greeks formed *λεων*, *λυκος*, *αιλγρος*. The Egyptians stiled Myrrh, *Baal* ; balsam, *baal-famen* ; Camphire, *Cham-phour*, *καμφορα* of Greece ; opium, *Ophion*. The sweet reed of Egypt was named <sup>11</sup> *Canah*, and *Conah* by way of eminence : also <sup>12</sup> *Can-Ofiris*. Cinnamon was denominated from *Chan-Amon* : Cinnabar, *κινναβαρις*, from *Chan-Abor* : the sacred beetle, *Cantharus*, from *Chan-Athur*. The harp was stiled *Cinnor*, and was supposed to have been

<sup>10</sup> Εω γὰρ τὰς Αἰγυπτίους, οἵπερ καὶ δεισιδαιμονεῖσθαι εἰσι πάντων ὅμως τοῖς θεοῖς ὀνομασθῆναι εἰς κόρον ἐπιχρῶμεντες· σχεδὸν γὰρ τὰ πλεῖστα ΕΞ ΟΥΡΑΝΟΥ εἰσι. *Lucian de imaginibus*.

See *Observations on Antient History*. p. 166.

Solebant autem Ægyptii sibi suisque Deorum patriorum nomina plerumque imponere.—Moremque hunc gens illa fervare perrexit, postquam salutari luce Evangelicâ diu fructa esset. *Jablonsky*. v. 1. l. 1. c. 5. p. 105.

<sup>11</sup> It is possibly alluded to in *Psalms* 80. v. 16. and in *Jeremiah*, c. 6. v. 20.

<sup>12</sup> *Plutarch*. *Isis et Osiris*. p. 365. *Χερουσις*.

found out by Cinaras : which terms are compounded of Chan-Or, and Chan-Arez ; and relate to the Sun or Apollo, the supposed inventor of the lyre. Priests and magistrates were particularly honoured with the additional title of Cahen : and many things held sacred were liable to have it in their composition. Hence arose the error of Horus Apollo ; who having been informed, that the ancient Egyptians distinguished many things, which were esteemed holy, by this sacred title, referred the whole to hieroglyphics ; and gave out that they were all represented under the figure of a dog. And it is possible, that in later times the Grecian artists, and the mixed tribes of Egypt, may have expressed them in this manner ; for they were led by the ear ; and did not inquire into the latent purport of the <sup>13</sup> theology transmitted to them. From hence we may perceive, how little in later times even the native Egyptians knew of their rites and history.

Farther accounts may be produced from the same writer in confirmation of what I have been saying. He not only mentions the great veneration paid by the Egyptians to dogs, but adds, that in many temples they kept *κυνοκεφαλοι*, a kind of baboons, or animals with heads like those of dogs, which were wonderfully endowed. By their assistance the Egyp-

<sup>13</sup> The purport of the term Cahen, or Cohen, was not totally unknown in Greece. They changed it to *κοιης*, and *κοιης* ; but still supposed it to signify a priest. *Κοιης, ιερευσ Καλειστων, ο καθαιρωμενος φονεα.* Hesychius. *Κοιεται ιεραται.* Ibid.

It was also used for a title of the Deity. *Κοιης, ο τρογγυλος λιθος ;* scilicet *Βαιτυλος.* Moscopulus. p. 5. The Bætulus was the most ancient representation of the Deity. See Apollon. Rhod. Schol. ad L. i. v. 919.



tians found out the particular periods of the Sun and Moon. These did not, like other animals, die at once, but by piece-meal ; so that one half of the animal was oftentimes buried, while the other half <sup>14</sup> survived. He moreover assures us, that they could read and write: and whenever one of them was introduced into the sacred apartments for probation, the priest presented him with a <sup>15</sup> tablet, and with a pen and ink, and by his writing could immediately find out, if he were of the true intelligent breed. These animals are said to have been of infinite use to the ancient Egyptians in determining times and seasons: for, it seems, they were in some particular functions the most accurate, and punctual of any creatures upon earth, <sup>16</sup> *Per æquinoctia enim duodecies in die urinam redere, et in nocte* <sup>17</sup> *compertus (Cunocephalus), æquali interstitio servato, Trismegisto ansam dedit diem dividendi in duodecim partes æquales.* Such is the history of these wonderful <sup>18</sup> animals. That Apes and Baboons were among the Egyptians held in veneration is very certain. The

<sup>14</sup> Ου, καθάπερ τα λοιπα ζώα εν ήμερα μια τελευτα, έτω και τωτς: αλλα μέρος αυτων καθ' εκαστην ήμεραν ιεκερμενον ύπο των Ιερεων θαππεσαι. κτλ.

Έως δ' αν αι έβδομηκοντα και δυο πληρωθωσιν ήμερας, τότε ελος αποθνησκει. Horapollo. l. 1. c. 14. p. 2.

<sup>15</sup> Eis ιερον επειδαν πρωτα κομιδη Κυνοκεφαλος, δελτον αυτω παρατιθουσιν ο Ιερευς, και σχισιον, και μελαν, πειραζων, ει εκ της επιταμειης ετι συγγενειας γραμματα, και ει γραφει. Horapollo. l. 1. c. 14. p. 28.

<sup>16</sup> Horapollo. l. 1. c. 16. p. 30. Δωδεκατις της ήμερας καθ' εκαστην ωραν υρει: τοδε αυτο η ταις δυσι νυξι ποιει. κτλ. Speaking of the two Equinoxes.

<sup>17</sup> Hoffman: Cunocephalus.

Vossius de Idol. Vol. 2. l. 3. c. 78.

<sup>18</sup> What Orus Apollo attributes to the Cunocephalus, Damascius (in Vitâ Isidori) mentions of the Cat. Photii Bibliotheca. c. 242. p. 1049.

Ape was sacred to the God Apis; and by the Greeks was rendered Capis, and <sup>19</sup> Ceipis. The Baboon was denominated from the Deity <sup>20</sup> Babon, to whom it was equally sacred. But what have these to do with the supposed Cunocephalus, which, according to the Grecian interpretation is an animal with the head of a dog? This characteristic does not properly belong to any species of Apes; but seems to have been unduly appropriated to them. The term Cunocephalus, *Κυνοκεφαλος*, is an Egyptian compound: and this strange history relates to the priests of the country, stiled Cahen; also to the novices in their temples; and to the examinations, which they were obliged to undergo, before they could be admitted to the priesthood. To explain this I must take notice, that in early times they built their temples upon eminences, for many reasons; but especially for the sake of celestial observations. The Egyptians were much addicted to the study of astronomy: and they used to found their colleges in upper Egypt upon rocks and hills, called by

<sup>19</sup> By Strabo expressed *Κεῖπος*, who says, that it was revered by the people at Babylon opposite to Memphis. L. 17. p. 1167. *Κεῖπον δὲ Βαβυλωνιοὶ οἱ κατὰ Μερμήνιν (σεβάζουσι.)*

<sup>20</sup> Babun, *Βαβὺν*, of Hellanicus Lesbicus. Athenæus. l. 15. p. 680. called Babon, *Βεβών*, by Manethon. Plutarch. *Isis et Osiris*. p. 371. 376. Babon was thought to have been the same as Typhon: by some esteemed a female, and the wife of that personage. Plutarch. *ibid*.

The Ape and Monkey were held sacred, not in Egypt only, but in India; and likewise in a part of Africa. Diodorus Sicul. l. 20. P. 793. Maffeus mentions a noble Pagoda in India, which was called the monkeys Pagoda. *Historia Ind.* l. 1. p. 25: and Balbus takes notice of Peguan temples, called by the natives *Varelle*; in which monkeys were kept out of a religious principle. See *Balbi Itinerarium*.

them



them Caph. These, as they were sacred to the Sun, were farther denominated Caph-El, and sometimes Caph-Aur, and Caph-Arez. The term Caph-El, which often occurs in history, the Greeks uniformly changed to Κεφαλη, Cephale: and from Cahen-Caph-El, the sacred rock of Orus, they formed Κυνοκεφαλη, and Κυνοκεφαλος; which they supposed to relate to an animal with the head of a dog. But this Cahen-Caph-El was certainly some royal seminary in upper Egypt; from whence they drafted novices to supply their colleges and temples. These young persons were before their introduction examined by some superior priest; and accordingly, as they answered upon their trial, they were admitted or refused. They were denominated Caph-El, and Cahen-Caph-El, from the academy, where they received their first instruction: and this place, though sacred, yet seems to have been of a class subordinate to others. It was a kind of inferior cloister and temple, such as Capella in the Romish church; which, as well as Capellanus, was derived from Egypt: for the church in its first decline borrowed largely from that country. That there was some particular place of this sort situated upon a rock, or eminence, may, I think, be proved from Martianus Capella: and moreover that it was a seminary well known, where the youth of Upper Egypt were educated. For in describing the sciences under different personages, he gives this remarkable account of Dialectica upon introducing her before his audience. <sup>21</sup> Hæc se educatam

<sup>21</sup> Martianus Capella. L. 4. sub initio.

Astronomia is made to speak to the same purpose.—Per immensa spatia seculorum,  
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educatam dicebat in *Ægyptiorum Rupe*; atque in Parmenidis exinde gymnasium, atque Atticam demeasse. And Johannes Sarisburiensis seems to intimate, that Parmenides obtained his knowledge from the same quarter, when he mentions <sup>22</sup> *in Rupe vitam egisse*. In this short detail we have no unpleasing account of the birth of science in Egypt; and of its progress from thence to Attica. It is plain, that this rupes *Ægyptiaca* could be nothing else but a seminary, either the same, or at least similar to that, which I have before been describing. As the Cunocephali are said to have been sacred to Hermes, this college and temple were probably in the nome of Hermopolis. Hermes was the patron of Science, and particularly stiled Cahen, or <sup>23</sup> Canis: and the Cunocephali are said to have been worshiped by the people of that <sup>24</sup> place. They were certainly there revered: and this history points out very plainly the particular spot alluded to. Hermopolis was in the upper region stiled Thebaïs: and

culorum, ne profanâ loquacitate vulgarer, *Ægyptiorum clausa adytis occulebar*. Martianus Capella. L. 8.

<sup>22</sup> Johannes Sarisburiensis Metalogic. L. 2. p. 787. Editio Lugd. Bat. anno 1639.

He speaks of Parmenides, as if he were a native of Egypt: and seems to have understood, that Parmenides took up his residence in the Egyptian seminary, in order to obtain a thorough knowledge in science. Et licet Parmenides *Ægyptius in rupe vitam egerit, ut rationem Logices inveniret, tot et tantos studii habuit successores, ut ei inventionis suæ totam fere præriperint gloriam*.

<sup>23</sup> Hermes was the same as Anubis Latrator. Jablonsky. L. 5. c. 1.

Κυνὰ σεβεις τυπτω δ' εγω. Anaxandrides apud Athenæum. L. 7. p. 300.

Ἑρμην κυνα. Plutarch. Isis et Osiris.

<sup>24</sup> Strabo. L. 17. p. 1167. Κυνοκεφαλον δε (τιμωσιν) Ἑρμοπολιται.

there.



there was in this district a tower, such as has been<sup>25</sup> mentioned. It was in aftertimes made use of for a repository, where they laid up the tribute. This may have been the rupes Ægyptiaca, so famed of old for science; and which was the seat of the Chancephalim, or Cunocephalians.

It is said of the Cunocephali, that when one part was dead and buried, the other still survived. This can relate to nothing else but a society, or body politic, where there is a continual decrement, yet part still remains; and the whole is kept up by succession. It is an enigma, which particularly relates to the priesthood in Egypt: for the sacred office there was hereditary, being vested in certain families; and when part was dead, a residue still<sup>26</sup> survived, who admitted others in the room of the deceased. <sup>27</sup> Επεαν δε τις αποθαινη, τσττ ο παις αντικατισαται. The sons, we find, supplied the place of their fathers: hence the body itself never became extinct, being kept up by a regular succession. As to the Cunocephali giving to Hermes the first hint of dividing the day into twelve parts from the exaënes, which was observed in their<sup>28</sup> evacuations, it is a surmise almost too trifling to be discussed. I have shewn, that the Cunocephali were a sacred college, whose members were persons of great learn-

<sup>25</sup> Ἑρμοπολιτικὴ φυλακὴ. Strabo. *ibid*.

<sup>26</sup> Analogous to this we read in Herodotus, that the Persian brigade, whose deficiencies were supplied by continual recruits, was stiled αθανάτοις, immortalis. Herodotus. l. 7. c. 83.

It consisted of ten thousand men.

<sup>27</sup> Herodotus. L. 2. c. 37.

<sup>28</sup> Δωδεκατις ἡμέρας καθ' ἑκάστην ὥραν ΟΥΡΕΙ Κυνοκεφαλός. Horapollus. L. 1. c. 16.

ing : and their society seems to have been a very ancient institution. They were particularly addicted to astronomical observations ; and by contemplating the heavens, stiled Ouran, they learned to distinguish the seasons, and to divide the day into parts. But the term Ouran the Greeks by a strange misconception changed to *ερεν* ; of which mistake they have afforded other instances : and from this abuse of terms the silly figment took its rise.

The Cunocephali are not to be found in Egypt only, but in India likewise ; and in other parts of the world. Herodotus <sup>28</sup> mentions a nation of this name in Libya : and speaks of them, as a race of men with the heads of dogs. Hard by in the neighbourhood of this people he places the *Ακεφαλοι*, men with no heads at all : to whom out of humanity, and to obviate some very natural distresses, he gives eyes in the breast. But he seems to have forgot mouth and ears, and makes no mention of a nose : he only says, <sup>29</sup> *Ακεφαλοι, οἱ ἐν στήθεσιν ὀφθαλμοὺς ἔχοντες*. Both these and the Cunocephali were denominated from their place of residence, and from their worship : the one from Cahen-Caph-El, the other from Ac-Caph-El : each of which appellations is of the same purport, the right noble, or sacred <sup>30</sup> rock of the Sun.

Similar

<sup>28</sup> Herodot. L. 4. c. 191.

Upon the Mare Erythræum, *Ἰδρυμα Κυνοσκεφαλῶν καλεῖται*. Strabo. L. 16. p. 1120. Also Pliny. L. 6. c. 30. and L. 7. c. 2. of Cunocephali in Æthiopia and India.

<sup>29</sup> Herodot. L. 4. c. 191.

<sup>30</sup> Many places were named Cunocephale : all which will be found upon enquiry to have been eminences, or buildings situated on high, agreeably to this etymology.



Similar to the history of the Cunocephali, and Acephali, is that of the Cunodontes. They are a people mentioned by Solinus and Isidorus, and by them are supposed to have had the teeth of dogs. Yet they were probably denominated, like those above, from the object of their worship, the Deity Chan-Adon; which the Greeks expressed *Κυνόδων*, and stiled his votaries <sup>31</sup> Cunodontes.

The Greeks pretended, that they had the use of the sphere, and were acquainted with the zodiac, and its asterisms very early. But it is plain from their mistakes, that they received the knowledge of these things very late; at a time when the terms were obsolete, and the true purport of them not to be obtained. They borrowed all the schemes under which the stars are comprehended, from the Egyptians; who had formed them of old, and named them from circumstances in their own religion and mythology. They had particularly conferred the titles of their Deities upon those stars, which appeared the brightest in their hemisphere. One of the most remarkable and brilliant they called Cahen Se-

etymology. *Κυνοκεφαλη, ΛΟΦΟΣ τις Θεσσαλιας*. Stephanus Byzant. from Polybius. L. 17.

*Κυνωνκεφαλαι* near Scotiussa. *ΛΟΦΩΝ πυκνῶν παραλληλῶν ΑΚΡΑΙ*. Plutarch in Flaminio, of the same place.

The citadel at Thebes was called *Κυνοσκεφαλη* by Xenophon. Those who speak of the Cunocephali as a people, describe them as Mountaineers. Megasthenes per diversos Indiæ montes esse scribit nationes caninis capitibus. Solinus. C. 52.

A promontory of this name upon the coast of the Red Sea, mentioned above from Strabo. Another promontory Cunocephale in Corcyra. Procopius. Goth. L. 3. c. 27.

<sup>31</sup> Solinus. C. 4. and Isidorus. Orig. L. 9. de Portentis..

hor; another they termed Purcahen; a third Cahen Ourah, or Cun Ourah. These were all misconstrued, and changed by the Greeks; Cahen-Sehor to Canis Sirius; P'urcahen to Procyon; and Cahen Ourah to Cunofoura, the dog's tail. In respect to this last name I think, from the application of it in other instances, we may be assured, that it could not be in acceptation what the Greeks would persuade us: nor had it any relation to a dog. There was the summit of a hill in Arcadia of this <sup>32</sup> name: also a promontory in <sup>33</sup> Attica; and another in <sup>34</sup> Eubœa. How could it possibly in its common acceptation be applicable to these places? And as a constellation if it signified a dog's tail, how came it to be a name given to the tail of a bear? It was a term brought from <sup>35</sup> Sidon, and Egypt: and the purport was to be sought for from the language of the Amonians.

The ancient Helladians used upon every promontory to raise pillars and altars to the God of light, Can-Our, the Chan-Orus of Egypt. But Can-Our, and Can-Ourah, they changed to *κυνοσουρα*, as I have shewn: yet notwithstanding this corruption the true name is often to be discovered. The place which is termed Cunofoura by Lucian in his *Icaromenippus*, is called Cunoura by Stephanus Byzant. and by

<sup>32</sup> Steph. Byzantinus.

<sup>33</sup> Ptolemy. L. 3. c. 15.

<sup>34</sup> Hesychius. Also a family at Lacedæmon, *Φυλη Λακωνικη*: and Cunofouroi, the name of a family at Megara. See Alexander ab Alexandro. l. 1. c. 17.

<sup>35</sup> *Esse duas Arctos, quarum Cynosura petatur*

*Sidoniis; Helicen Graia carina notet.* Ovid. *Fastor.* L. 3. v. 107.

Pausanias.



<sup>36</sup> Pausanias. Cunoura is also used by Lycophron, who understood ancient terms full well, for any high rock or headland.

<sup>37</sup> Ἐν αἰσὶ πρὸς κυνoura καμπυλους σχασας  
Πευκης οδοντας.

Πρὸς κυνoura, πρὸς τραχειας πετρας. Scholiast. *ibid.*

We find the same mistake occur in the account transmitted to us concerning the first discovery of purple. The ancients very gratefully gave the merit of every useful and salutary invention to the Gods. Ceres was supposed to have discovered to men corn, and bread: Osiris shewed them the use of the plough; Cinyras of the harp: Vesta taught them to build. Every Deity was looked up to as the cause of some blessing. The Tyrians and Sidonians were famous for the manufacture of purple: the dye of which was very exquisite, and the discovery of it was attributed to Hercules of Tyre; the same who by Palæphatus is stiled Hercules <sup>38</sup> Philosphus. But some will not allow him this honour; but say, that the dog of Hercules was the discoverer. For accidentally feeding upon the Murex, with which the coast abounded, the dog stained his mouth with the ichor of the fish; and from hence the first hint of dyeing was <sup>39</sup> taken.

<sup>36</sup> L. 3. p. 207.

<sup>37</sup> V. 99.

<sup>38</sup> Palæphatus *περὶ εφευρησεως κογχυλης*. p. 124.

<sup>39</sup> Cassiodorus of the purple. Cum fame canis avida in Tyrio littore projecta conchyliis impressis mandibulis contudisset, illa naturaliter humorem sanguineum diffuentia ora ejus mirabili colore tinxerunt: et ut est mos hominibus occasiones repentinas ad artes ducere, talia exempla meditantes fecerunt principibus decus nobile. L. 9. c. 36.

See also Chronicon Paschale. P. 43. Achilles Tatius. L. 3. Julius Pollux. L. 1. c. 4. p. 30. Ed. Amstel. Pliny. L. 9. c. 36.

This gave birth to the proverbial expression, <sup>40</sup> 'Ευρημα κυνος ην ἡ σεβαση πορφυρα. Nonnus mentions the particular circumstance of the dog's staining his mouth :

<sup>41</sup> Χιονεας πορφυρε παρηιδας αιματι κοχλῃ.

Such is the story, which at first sight is too childish to admit of credit. It is not likely, that a dog would feed upon shell-fish : and if this may at any time have happened, yet whoever is at all conversant in natural history, must know, that the murex is of the turbinated kind, and particularly aculeated ; having strong and sharp protuberances, with which a dog would hardly engage. The story is founded upon the same misconception, of which so many instances have been produced. Hercules of Tyre, like all other oriental divinities, was stiled Cahen, and Cohen ; as was allowed by the Greeks themselves. <sup>42</sup> Τον Ἡρακλην φασι κατα την Αιγυπτιων διαλεκτον ΧΩΝΑ λεγεσθαι. *We are told, that Hercules in the language of the Egyptians is called Chon.* This intelligence however they could not abide by ; but changed this sacred title to <sup>43</sup> κυων, a dog, which they described as an attendant upon the Deity.

The Grecians tell us, that the Egyptians stiled Hermes a dog : but they seem to have been aware, that they were guilty of an undue representation. Hence Plutarch tries to

<sup>40</sup> Cyrus Prodrumus ετι αποδημῳ τη φιλια.

<sup>41</sup> Nonni Dionysiaca. L. 40. p. 1034.

<sup>42</sup> Etymologicum Magnum.

<sup>43</sup> Johannes Antiochenus, who tells the story at large, says, that purple was the discovery κυνος ποιμενικῃ, which in the original history was undoubtedly a shepherd king.



soften, and qualify what is mentioned, by saying, <sup>46</sup> Οὐ γὰρ κυρίως τὸν Ἑρμῆν ΚΥΝΑ λεγασιν (οἱ Αἰγυπτιοί): by which this learned writer would insinuate, that it was not so much the name of a dog, as the qualities of that animal, to which the Egyptians alluded. Plutarch thought by this refinement to take off the impropriety of conferring so base a name upon a Deity. But the truth is, that the Egyptians neither bestowed it nominally; nor alluded to it in any degree. The title, which they gave to Hermes, was the same, that they bestowed upon Hercules: they expressed it Cahen, and Cohen; and it was very properly represented above by the Greek term Χων, Chon. It is said of Socrates, that he sometimes made use of an uncommon oath, *μα τὸν κυνα, καὶ τὸν χηνα*, *by the dog and the goose*: which at first does not seem consistent with the gravity of his character. But we are informed by Porphyry, that this was not done by way of ridicule: for Socrates esteemed it a very serious and religious mode of attestation; and under these terms made a solemn appeal to the son of <sup>47</sup> Zeus. The purport of the words is obvious:

<sup>46</sup> Plutarch. Isis et Osiris. P. 355

<sup>47</sup> Οὐδὲ Σωκράτης τὸν κυνα καὶ τὸν χηνα ὁμνυς ἐπαιζεν. Porphyry de Abstinentiâ. L. 3. p. 286.

It is said to have been first instituted by Rhadamanthus of Crete: Εκελευσε (Ραδαμανθους) κατα χηνος, καὶ κυνος, καὶ κριος ὁμνυναι. Eustathius upon Homer. Odyss. γ. P. 1871.

See Aristophan. Ορνιθε. Scholia. v. 521. Ομνυναι κελευσαι (Ραδαμανθυν) χηνα, καὶ κυνα, κτλ. from Socrates. L. 12. de Rebus Creticis.

The ancient Abantes of Eubœa stiled Zeus himself Cahen; called in after-times Cenæus. There was a promontory of the same name: Κηαιον ακρωτη-

obvious : and whatever hidden meaning there may have been, the oath was made ridiculous by the absurdity of the terms. Besides, what possible connection could there have subsisted between a dog and a Deity ; a goose and the son of Jove ? There was certainly none : yet Socrates, like the rest of his fraternity, having an antipathy to foreign terms, chose to represent his ideas through this false medium ; by which means the very essence of his invocation was lost. The son of Zeus, to whom he appealed, was the Egyptian Cahen abovementioned ; but this sacred title was idly changed to *κυνά και χήνα*, a dog and a goose, from a similitude in sound. That he referred to the Egyptian Deity is manifest from Plato, who acknowledges, that he swore, <sup>48</sup> *μα τον κυνα τον Αιγυπτίων θεον*. By which we are to understand a Cahen of Egypt. Porphyry expressly says, that it was the God Hermes the son of Zeus, and Maia : <sup>49</sup> *Κατα τον τῷ Διὸς και Μαιας παιδα ἐποιεῖτο τον ὅρκον*.

I cannot account upon any other principle than that, upon which I have proceeded, for the strange representation of Apollo, and Bacchus, gaping with open mouths. So it seems they were in some places described. Clemens of Alexandria mentions from Polemon, that Apollo was thus

*ριον* (Αἰαντων) Steph. Byzant. Here Hercules was supposed to have sacrificed after his conquest of Æchalia.

*Victor ab Æchaliâ Cenæo sacra parabat*

*Vota Jovi.* Ovid. Metamorph. L. 9. v. 136.

Sophocles in Trachin. V. 242. mentions, *Βωμῆς, τελητ' ἐγκαρπᾶ Κηναιῶ Διὸς*

<sup>48</sup> Plato in Gorgiâ. Vol. 1. p. 482.

<sup>49</sup> Porphyry, L. 3. p. 286, so corrected by Jablonsky, L. v. c. 1. p. 10.

exhibited



exhibited: <sup>50</sup> Πολεμῶν δὲ κεχρημένος Ἀπολλωνὸς οἶδεν ἀγάλμα. And we are told, that a gaping <sup>51</sup> Bacchus was particularly worshiped at Samos. They were both the same as the Egyptian Orus; who was stiled Cahen-On, Rex, vel Deus Sol; out of which Cahen-On the Grecians seem to have formed the word Χαινων: and in consequence of it, these two Deities were represented with their jaws widely extended. This term was sometimes changed to κοινος, communis: hence it is that we so often meet with κοινοι Θεοι, and κοινοι βωμοι, upon coins and marbles: also κοινος Ἑρμης. And as Hermes was the reputed God of gain, every thing found was adjudged to be κοινος, or common.

<sup>52</sup> Ἀλλ' ἐσίδεσθαι

Ἐξαπίνης, Ἑρμης κοινος, εφη θυγατρὸς.

<sup>53</sup> Κοινὸν εἶναι τὸν Ἑρμην.

Notwithstanding this notion so universally received, yet among the Grecians themselves the term κοινος was an ancient title of eminence. <sup>54</sup> Κοινος, ὁ Δεσποτης. *Coinos signifies a lord and master*: undoubtedly from Cohinus; and that from Cohen. It would be endless to enumerate all the instances which might be brought of this nature. Of this, I think, I am assured, that whoever will consider the uncouth names both of Deities, and men, as well as of places, in the light recommended; and attend to the mythology

<sup>50</sup> Clementis Cohortatio. P. 32.

<sup>51</sup> Pliny. L. 8. p. 446.

<sup>52</sup> Anthologia. L. 1. Epigram. 144.

<sup>53</sup> Theophrast. Charact.

<sup>54</sup> Hesychius.

transmitted concerning them ; will be able by these helps to trace them to their original meaning. It is, I think, plain, that what the Grecians so often interpreted *κυνες*, was an ancient Amonian title. When therefore I read of the brazen dog of Vulcan, of the dog of Erigone, of Orion, of Geryon, of Orus, of Hercules, of Amphilocho, of Hecate, I cannot but suppose, that they were the titles of so many Deities ; or else of their priests, who were denominated from their office. In short the Cahen of Egypt were no more dogs, than the Pateræ of Amon were basons : and though Diodorus does say, that at the grand celebrity of <sup>55</sup> Isis the whole was preceded by dogs, yet I cannot help being persuaded that they were the priests of the Goddess.

By this clue we may unravel many intricate histories transmitted from different parts. In the temple of Vulcan near mount Ætna there are said to have been a breed of dogs, which fawned upon good men, but were implacable to the bad. <sup>56</sup> *Inde etiam perpetuus ignis a Siculis alebatur in Æt-næo Vulcani templo, cui custodes adhibiti sunt sacri canes, blandientes piis hominibus, in impios ferocientes.* In the celebrated gardens of Electra there was a golden dog, which shewed the same regard to good men, and was as inveterate to others.

<sup>57</sup> *Χρυσέος οιδαινόντι κυων συνυλακτεε λαιμῶ  
Σαινῶν ἠθάδα φωτα.*

<sup>55</sup> Diodorus Siculus de pompâ Isiacâ, L. 1. p. 78.

<sup>56</sup> Huetius. Præp. Evang. P. 86. from Cornutus de naturâ Deorum.

A like history is given of serpents in Syria by Aristotle, *περι θαυμασιῶν ἀκρο-γεωγῶν* : and by Pliny and Isidorus of birds in the islands of Diomedes.

<sup>57</sup> Nonni Dionysica. L. 3. p. 94.



What is more remarkable, there were many gaping dogs in this temple; which are represented as so many statues, yet were endowed with life.

<sup>58</sup> Χασμασι ποιητοισι σεσηροτες ανθεριωνες  
Ψευδαλεων σκυλακων σιχες εμφρονες.

Homer describes something of the same nature in the gardens of Alcinous.

<sup>59</sup> Χρυσειοι δ' εκατερθε και αργυρεοι κυνες ησαν,  
'Ους 'Ηφαιστος ετευξεν ιδυιησι πραπιδεσσιν,  
Αθανατες οντας, και αγηρως ηματα παντα.

All this relates to the Cusean priests of Vulcan or Hephaistos and to the priesthood established in his temple: which priesthood was kept up by succession, and never became extinct. What was Cusean, the Greeks often rendered *Χρυσειοι*, as I shall hereafter shew. The same people were also stiled Cuthim; and this word likewise among the ancients signified gold: from hence these priests were stiled *Χρυσειοι κυνες*. We find the like history in Crete: here too was a golden dog, which Zeus had appointed to be the guardian of his temple<sup>60</sup>. By comparing these histories I think we cannot fail of arriving at the latent meaning. The God of light among other titles was stiled Cahen, or Chan-Ades: but the term being taken in the same acceptation here, as in the instances above, the Deity was changed to a dog, and said

<sup>58</sup> Ibid.

<sup>59</sup> Homer. Odyss. L. 8. v. 92.

<sup>60</sup> Τον Κυνα τον χρυσειον απεδειξεν (ὁ Zeus) φυλαττειν το ιερον εν Κρήτη. Antoninus Liberalis. C. 35. p. 180.

to reside in the infernal regions. From hence he was supposed to have been dragged to light by Hercules of Thebes. The notion both of Cerberus and Hades being subterraneous Deities took its rise from the temples of old being situated near vast caverns, which were esteemed passages to the realms below. Such were in Messenia, in Argolis, in Bithynia, and at Enna in Sicily; not to mention divers other places. These temples were often named Kir-Abor; and the Deity Chan-Ades; out of which terms the Greeks formed *Τον Κερβερον κυνα ἄδης*; and fabled, that he was forced into upper air by Hercules through these infernal inlets. And as temples similar in name and situation were built in various parts, the like history was told of them all. Pausanias takes notice of this event, among other places, being ascribed to the cavern at <sup>61</sup> Tænarus; as well as to one at <sup>62</sup> Træzen, and to a third near the city <sup>63</sup> Hermione. The Poet Dionysius speaks of the feat being performed in the country of the Marianduni near Colchis.

<sup>64</sup> *Και Μαριανδυνων ιερον πεδον, ενθ' ενεπυσιν  
Ουδαια Κρονιδαο μεγαν κυνα Χαλκεοφωνον  
Χερσιν ανελκομενον μεγαλητορος Ἡρακλῆος,  
Δεινον απο σοματων βαλσειν σιαλωδεα χυλον.*

But however the Deity in all these instances may have been

<sup>61</sup> Pausanias of Tænarus. L. 3. p. 275.

<sup>62</sup> ——— of Træzen. L. 2. p. 183.

<sup>63</sup> ——— of Hermione. L. 2. p. 196.

<sup>64</sup> Dionys. *Περσηνικ.* V. 791. This temple stood, according to Diodorus Siculus and Arrian, in the country of the Cimmerians near the Acherusian Chersonese. See Scholia to Dionysius above.



degraded to the regions of darkness, yet he was the God of light, Κυν-άδης; and such was the purport of that name. He was the same as Apollo, as may be proved from the Cunidæ at Athens, who were a family set apart for his service. Κυννιδαι, γένος Αθηνησιν, ἐξ οὗ ὁ ἱερεὺς τῆς Κυννιδῆς Απολλωνος. Hesychius. *The Cunnidai are a family at Athens; out of which the priest of Apollo Cunnius is chosen.* He styles him Apollo Cunnius: but the Cunidai were more properly denominated from Apollo Cunides, the same as Cun-Ades. Poseidon was expressly stiled Cun-Ades; and he was the same Deity as Apollo; only under a different title, as I have shewn. Κυνάδης Ποσειδῶν Αθηνησιν ἐτιματο. Hesychius. *Poseidon was worshiped at Athens under the title of Cun-Ades.*

Though I have endeavoured to shew, that the term, of which I have been treating, was greatly misapplied in being so uniformly referred to dogs; yet I do not mean to insinuate, that it did not sometimes relate to them. They were distinguished by this sacred title, and were held in some degree of <sup>65</sup> veneration: but how far they were revered is not easy to determine. Herodotus <sup>66</sup> speaking of the sanctity of some animals in Egypt, says, that the people in every family, where a dog died, shaved themselves all over: and he mentions it as a custom still subsisting in his own time. Plutarch <sup>67</sup> differs from him. He allows, that these animals were at

<sup>65</sup> Oppida tota canem venerantur. Juvenal. Sat. 15. v. 8.

Diodorus. L. 1. p. 16.

<sup>66</sup> Herodotus. L. 2. c. 66.

<sup>67</sup> Plutarch. Isis et Osiris. P. 368.

one time esteemed holy ; but it was before the time of Cambyfes : from the æra of his reign they were held in another light : for when this king killed the sacred Apis, the dogs fed so liberally upon his entrails without making a proper distinction, that they lost all their sanctity. It is of little consequence, whichever account be the truest. They were certainly of old looked upon as sacred ; and esteemed emblems of the Deity. And it was perhaps with a view to this, and to prevent the Israelites retaining any notion of this nature, that a dog was not suffered to come within the precincts of the temple at <sup>68</sup> Jerusalem. In the Mosaic law the price of a dog, and the hire of a harlot are put upon the same level. <sup>69</sup> *Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the Lord thy God for any vow : for both these are an abomination to the Lord thy God.*

To conclude : The Dog in Egypt was undoubtedly called Cahen, and Cohen ; a title by which many other animals and even vegetables were honoured, on account of their being consecrated to some Deity. The Greeks did not consider, that this was a borrowed appellation, which belonged to the Gods, and their Priests ; and was from them extended to many things held sacred. Hence they have continually referred this term to one object only : by which means they have misrepresented many curious pieces of history ; and a number of idle fables have been devised to the disparagement of all that was true.

<sup>68</sup> Εξω κυves was a proverbial expression among the Jews.

<sup>69</sup> Deuteronomy. C. 23. v. 18.



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O F  
C H U S  
S T I L E D

X P Υ Σ Ο Σ, and X P Υ Σ Α Ω Ρ.

**A**MONG the different branches of the great Amonian family, which spread themselves abroad, the sons of Chus were the most considerable; and at the same time the most enterprising. They got access into countries widely distant; where they may be traced under different denominations, but more particularly by their family title. This we might expect the Greeks to have rendered Chufos, and to have named the people *Χυσαίοι*, Chusæi. But by a fatal misprision they uniformly changed these terms to words more familiar to their ear, and rendered them *Χρυσος*, and *Χρυσειος*, as if they had a reference to gold. I have before mentioned the various parts of the world, where the Amonians settled; and especially this branch of that family. Their most considerable colonies westward were in Ionia, and Hellas; and about Cuma, and

Liguria in Italy; and upon the coast of Iberia in Spain. They were likewise to be found in Cyrene; and still farther in Mauritania, and in the islands opposite to that coast. In the north they were to be met with at Colchis, towards the foot of Mount Caucaſus, and in moſt regions upon the coast of the Euxine ſea. In the hiſtories of theſe countries the Grecians have conſtantly changed Chufos, the Gentile name, to Chruſos, Χρυſος; and Chus-Or, Chuſorus, to Χρυſωρ, Chruſor: and in conſequence of this alteration they have introduced in their accounts of theſe places ſome legend about gold. Hence we read of a golden fleece at Colchis; golden apples at the Heſperides; at <sup>1</sup> Tarteſſus a golden cup; and at Cuma in Campania a golden branch:

Aureus et foliis, et lento vimine, ramus.

Something ſimilar is obſervable in the hiſtory of Cyrene. The natives were not remarkable for either mines, or merchandiſe: yet Palæphatus having mentioned that they were *κατὰ γένος Αἰθιοπες*, Ethiopians by extraction, that is, Cuſeans, ſubjoins: <sup>2</sup> *Εἰσι δὲ σφοδρὰ χρυσοί*. Pindar in celebrating each happy circumſtance of the Inſulæ Fortunatæ mentions, that there were trees with branches of gold: <sup>3</sup> *Αὐθιμα δὲ χρυσεὸν φλεγει*. The river Phæcis in Colchis was ſuppoſed.

<sup>1</sup> In this golden cup Hercules was ſuppoſed to have paſſed over the ocean. Χρυσεὶ ——— δέπαι, ἐν ᾧ τὸν ὠκεανὸν διηπέρασεν Ἡρακλῆς. Apollodorus. L. 2. p. 100.

There was likewiſe in the ſame place a ſtory about a golden belt: Philoſtratus: Vita Apollon. L. 5. p. 212.

<sup>2</sup> Palæphatus. Edit. Elz. 1642. p. 76. the author would not ſay *σφοδρὰ πλεον*, but keeps to the ancient term *χρυσοί*, though it is ſcarce ſenſe.

<sup>3</sup> Pindar. Olymp. Ode 2. γρσφ. δ. P. 25.



to have abounded with gold : and the like was pretended of the Hermus and Pactolus in Ionia. Not only the Poets, but many of the graver <sup>4</sup> historians speak of their golden sands. Yet there is reason to doubt of the fact: for not one of them produces any good voucher for what they suppose. They do not mention any trade carried on, nor riches accruing from this lucky circumstance: so that there is no reason to think, that one grain of gold was gathered from these celebrated streams. Among the several islands occupied by this people were Rhodes, and Delos. In the former the chief city is said to have been blessed with showers of gold. <sup>5</sup> *Ενθα ποτε βρεχε θεων βασιλευς ὁ μέγας χρυσαις νιφαδεσσι πολιν.* At Delos every thing was golden, even the slippers of the God.

<sup>6</sup> *Χρυσέα και τα πεδῖλα, πολοχρυσος γαρ Απολλων.*

And this not only in after times, when the island was enriched with offerings from different nations, but even at the birth of the God ; by which is meant the foundation of his temple, and introduction of his rites.

<sup>7</sup> *Χρυσέα τοι ποτε παντα θεμειλια γειωατο, Δηλε,*

<sup>4</sup> *Χρυσοφρεσι δ' εκ τῆ Καυκασο πολλὰι πηγαὶ ψηγμα αφανες.* Appian de Bello Mithridat. P. 242. Saluces, an ancient king of Colchis, was said to have abounded with gold. Pliny. L. 33. c. 15. p. 614. Arrian supposes that they put fleeces into the rivers to intercept (*ψηγμα αφανες*) this imperceptible mineral: and that from hence arose the fable of the Golden Fleece.

<sup>5</sup> Pindar. Olymp. Ode 7. p. 64.

<sup>6</sup> Callimachus. Hymn to Apollo. V. 34.

In like manner there was a shower of gold at Thebes in Boeotia. Pindar speaks of Jupiter *Χρυσῶ μεσονυκτιον νιφοντα.* Isthm. Ode 7. p. 476.

<sup>7</sup> Callimachus. Hymn to Delos. V. 260.

Χρυσῶ δὲ τροχόεσσα πανημερος ἐρῶρε λιμνῇ,  
 Χρυσεῖον δ' ἐκομίσσε γενεθλίον ἐρνος ἐλαιῆς,  
 Χρυσῶ δὲ πλημυρὲ βάθυς Ἰνώπος ἐλιχθεῖς,  
 Αὐτὴ δὲ χρυσοῖο ἀπ' ἐδῆος εἶλεο παῖδα,  
 Ἐν δ' ἐβάλευ κολποῖσιν.

We find, that the very soil and foundations of the island were golden : the lake floated with golden waves : the olive-tree vegetated with golden fruit : and the river Inopus, deep as it was, swelled with gold. Homer in a Hymn to the same personage represents the whole more compendiously by saying, that the island was weighed down with treasure :

<sup>8</sup> Χρυσῶ δ' ἀγαθὸς Δῆλος ἀπάσσα

Βεβριθεῖ.

I have before mentioned, that the Amonians settled in Liguria : and in consequence of it the Heliadæ are represented as weeping not only amber, but gold. Philostratus, speaking of a particular species of fir-trees in Bœtica, says, that they dropped blood, just as the Heliadæ upon the Padus did <sup>9</sup> gold.

Thus by the Egyptians and Canaanites was stiled Orchus, and <sup>10</sup> Chus-Or ; the latter of which was expressed by the Greeks, analogous to the examples above, Χρυσῶς.

<sup>8</sup> Homer. Hymn. to Apollo. V. 135.

<sup>9</sup> Πευκῆς εἶδος ἕτερον λείβεσθαι δ' αἵματι, καθάπερ τῷ χρυσῷ τὴν Ἥλιαδα αἰγείρον. Philostratus. L. 5. p. 211. Æschylus mentions the Arimaspians as living upon a golden stream;

Οἱ Χρυσόρρυτον

Οἰκιστὴν ἀμφὶ νῆμα Πλάτωνα ποιεῖ. Prometheus. P. 49.

<sup>10</sup> Hence the celebrated city in Egypt had the name of Cerchusora. Some traces of Orcus may be found in Zeus Hircius, and Orcius, mentioned by Pausanias. L. 5. p. 442. He supposes the name to be from ὄρκος, an oath, and mentions a legend to that purpose.



**Chrusor:** and we learn in Eusebius from Philo, that Chrusor was one of the principal Deities of the Phenicians, a great benefactor to mankind; and by some supposed to have been the same as Hephaistus. Both the Tyrians and Sidonians were undoubtedly a mixed race; and preserved the memory of Ham, and Chus, equally with that of Canaan.

This name so often rendered Chrusos, and Chrusor, was sometimes changed to *Χρυσάωρ*, Chrusaor; and occurs in many places, where the Cuthites were known to have settled. We have been shewn, that they were a long time in Egypt; and we read of a Chrusaor in those parts, who is said to have arisen from the blood of Medusa.

<sup>11</sup> *Ἐξεθόρε Χρυσάωρ τε μέγας, καὶ Πηγασὸς ἵππος.*

We meet with the same Chrusaor in the regions of Asia Minor, especially among the Carians. In these parts he was particularly worshiped, and said to have been the first deified mortal. The great Divan of that nation was called Chrusaorium; and there was a city <sup>12</sup> Chrusaoris; and a temple of the same name. <sup>13</sup> *Ἐγγυς δὲ τῆς πόλεως τοῦ τῷ Χρυσάωρει Διὸς κοινὸν ἅπαντων Κερῶν, εἰς ὃ συγίαι θύσαντες τε καὶ βεβλυσάμενοι.* This city was properly called Chus-Or; and built in memory of the same person, as the city Chusora, called also <sup>14</sup> Cerchusora, in Egypt. It was undoubtedly founded

<sup>11</sup> Hesiod. Theog. V. 281.

<sup>12</sup> *Χρυσάωρις, πόλις Κερίας*——*Ἐπαφροδίτος δὲ τὴν Κερίαν πᾶσαν Χρυσάωριδι λέγεσθαι (φησι).* Steph. Byzant.

<sup>13</sup> Strabo. L. 14. p. 975. Zeus was a title conferred upon more than one of the family.

<sup>14</sup> Herodotus. L. 2. c. 15. Also C. 17. and 97. called by Strabo *Κερκεσώρα*. L. 17. p. 1160.

by some of the same family, who in aftertimes worshiped their chief ancestor; as the Sidonians and Syrians did likewise. For this we have the testimony of Sanchoniathon; who having mentioned the various benefits bestowed upon mankind by Chrusaor, says at the conclusion, <sup>15</sup> Διο και ως θεον αυτον μετα θανατον εσεβασθησαν· *for which reason after his death they worshiped him as a God.* The first king of Iberia was named Chrusaor, the reputed father of <sup>16</sup> Geryon; and he is said to have been πολυχρυσος, a person of great wealth: all which is an Egyptian history transferred from the Nile to the Boëtis.

<sup>17</sup> Χρυσάωρ δ' ετεκε τρικατηνον Γηρυονηα,  
Μιχθεις Χαλλιροη κερη κλυτε Ωκεανοιο.

Geryon of Spain was, according to this mythology of the Poet, the son of Chrusaor; and Chrusaor was confessedly of Egyptian original: so that whatever the fable may allude to, it must have been imported into Bœtica from Egypt by some of the sons of Chus. The Grecians borrowed this term, and applied it to Apollo; and from this epithet, Chrusaor, he was denominated the God of the golden sword. Homer accordingly styles him <sup>18</sup> Απολλωνα Χρυσάωρα: and speaking of Apollo's infancy he says, <sup>19</sup> Ουδ' αε' Απολλωνα Χρυσάωρα

<sup>15</sup> Sanchoniathon apud Euseb. Præp. Evan. L. 1. p. 35.

<sup>16</sup> Diodorus Sic. L. 4. p. 224.

<sup>17</sup> Hesiod. Theog. V. 287.

Τρισωματον βοτηρ' Ερυθειας. Euripides. Hercules Furens. V. 423.

<sup>18</sup> Homer. Iliad. O. V. 256.

<sup>19</sup> Homer. Hymn to Apollo. V. 123.



θησατο μητηρ : and Diana is termed <sup>20</sup> Αυτοκασιγνητη Χρυσασαορος Απολλωνος.

This title cannot possibly relate to the implement supposed : for it would be idle to stile an infant the God of the golden sword. It was a weapon, which at no time was ascribed to him : nor do I believe, that he is ever represented with one either upon a gem, or a marble. He is described as wishing for a harp, and for a bow.

<sup>21</sup> Εἰη μοι κιθαρις τε φιλη, και καμπυλα τοξα.

And his mother is said to have been pleased, that she produced him to the world an archer :

<sup>22</sup> Χαιρε δε Λητω,

Ουνεκα τοξοφορον και καρτερον υιον ετικτεν.

These habiliments are often specified : but I do not recollect any mention made of a sword, nor was the term Chrusaor of Grecian etymology.

Since then we may be assured that Chus was the person alluded to under the name of Chrusos, Chrusor, and Chrusaor ; we need not wonder that his substitute Apollo is so often stiled Χρυσοκομης, and Χρυσολυγος : that the harp, called by the Amonians <sup>23</sup> Chan-Or, and Cuth-Or, from the supposed inventor, should by the Grecians be denominated Χρυσεαφορμιγξ <sup>24</sup> Απολλωνος : that so many cities, where Apollo was

<sup>20</sup> Second Hymn to Diana. V. 3.

Perseus is stiled Χρυσασαορος in Orpheus de Lapid. C. 15. v. 41.

<sup>21</sup> Homer. Hymn to Apollo. V. 131.

<sup>22</sup> Ibid. V. 126.

<sup>23</sup> Apollo was represented as the author of the lyre, called among the oriental nations Kinor, and Cuthar : from the latter of which came κιθαρις, and cithara in the west.

<sup>24</sup> Pindar. Pyth. Ode 1.

particularly

particularly worshiped, should be called Chrusæ, and Chrusopolis; the number of which was of no small <sup>25</sup> amount. Nor is this observable in cities only, but in rivers, which were named in the same manner. For it was usual in the first ages to consecrate rivers to Deities, and to call them after their names. Hence many were denominated from Chrusæus, which by the Greeks was changed to *Χρυσορροας*; and from this mistake they were supposed to abound with gold. The Nile was called Chrusorrhoas<sup>26</sup>, which had no pretensions to gold: and there was a river of this name at <sup>27</sup> Damascus. Others too might be produced, none of which had any claim to that mineral. There was a stream Chrusorrhoas near the Amazonian city Themiscura in <sup>28</sup> Pontus: and the river Pactolus was of old so called, whence probably came the notion of its abounding with gold. <sup>29</sup> *Πακτωλος ποταμος εστι της Λυδίας——εκαλειτο δε προτερον Χρυσορροας*. It was named Chrusorrhoas first, and in aftertimes Pactolus: whence we may conclude in respect to gold, that the name was not

<sup>25</sup> *Χρυσή, ἡ πόλις τῆς Ἀπολλωνος ἐγγυς Ἀθηνῶν——καὶ τῆς Λεσβίας τοπος· καὶ Πανηφαίτια τῆς Ἀθηνῶν ἀκρωτήριον——καὶ ἐν Βιθυνίᾳ, καὶ περὶ Χαλκηδονᾶ, καὶ τῆς Καρίας· καὶ ἐν τῇ Ἀλικαρνασίδι Δωριον πεδιον· καὶ ἐν Ἑλλησποντῷ· ἐστὶ καὶ ἀλλῇ Χρυσόρροισι τῆς Ἰνδικῆς· ἐν δὲ τῇ ἐκτὸς Γαγγῶς Ἰνδικῇ. Stephanus Byzant.*

See also *Χρυσόπολις* ibidem.

<sup>26</sup> Cedrenus. P. 12.

<sup>27</sup> Strabo. L. 16. p. 1095.

<sup>28</sup> Hoffman Lexic.

<sup>29</sup> Plutarch de fluminibus. P. 1151. The original name was Chrusæor, which had no relation to a golden stream: at least that part of it was so named which ran through the city Maſtura. See Stephanus Byzant. *Μαſαυρα*.



given on account of any such circumstance ; but the notion was inferred from the name.

It is apparent that this repeated mistake arose in great measure from the term Chusus and Chrusus being similar : whence the latter was easily convertible into the former ; which to the Grecians appeared a more intelligible, and at the same time a more splendid, title. But there was still another obvious reason for this change. Chus was by many of the eastern nations expressed Cuth ; and his posterity the Cuthim. This term in the ancient Chaldæic, and other Amonian languages, signified <sup>30</sup> gold : hence many cities and countries, where the Cuthites settled, were described as golden, and were represented by the terms Chrusos and Chrusæ. These, as I have shewn, had no relation to gold, but to Chus, who was revered as the Sun, or Apollo ; and was looked upon as Dionusus ; but may more truly be esteemed Bacchus. Hence, when the poet Dionysius mentions the island Chrusæ in <sup>31</sup> India, his commentator observes ; *Χρυσή νησος, λεγομένη ἔτως, ἡ δια το χρυσον φερειν, ἡ κατα τον Διονυσον* and at last concludes, <sup>32</sup> *Χρυσος ειναι πως δοκει ὁ ἥλιος*.

In a former dissertation concerning the Shepherd Kings in Egypt, I have shewn that they were the sons of Chus, who

<sup>30</sup> כסף of the Hebrews.

<sup>31</sup> Dionysius *περιηγης*. V. 589. Scholia *ibidem*.

<sup>32</sup> The ancients, as I have before observed, were not consistent in their theology. The Sun was properly Cham, stiled also Orus ; but, as a title, was bestowed upon more persons than one.

came into that country under the title of Auritæ. They settled in a province named from them Cushman, which was at the upper part of Delta ; and in after times called Nomos Arabicus. It was in the vicinity of Memphis, and Aphroditopolis, which places they likewise <sup>33</sup> occupied. I have mentioned that Chufos was often expressed Chrusos, and the country of the Cuthim rendered the golden country. If then there be that uniformity in error which I maintain, it may be expected that in the history of these places there should be some reference to gold. It is remarkable that all this part of Egypt, conformably to what I have said, was called Χρυση, Chruse. Here was the campus aureus, and Aphrodite Aurea of the Romans : and all the country about Memphis was stiled golden. To this Diodorus, among others, bears witness : <sup>34</sup> Τὴν τε Αφροδίτην ονομαζεσθαι παρὰ τοῖς ἐγχωρίοις Χρυσήν ΕΚ ΠΑΛΑΙΑΣ ΠΑΡΑΔΟΣΕΩΣ, καὶ πεδῖον εἶναι καλεσμένον Χρυσῆς Αφροδίτης περὶ τὴν ονομαζομένην Μεμφιν. When the Cuthite shepherds came into Egypt, they made Memphis the seat of royal <sup>35</sup> residence : and hard by was the nome of Aphrodite, and the Arabian nome, which they particularly possessed : and which in consequence of it were both stiled the regions of the Cuthim. Hence came the title of <sup>36</sup> Aphrodite Chruse : and hence

<sup>33</sup> Josephus of Salatis, the first Shepherd King ; Οὗτος ἐν τῇ Μεμφίδι κατέγωνετο. Contra Apion. L. 1. §. 14.

<sup>34</sup> Diodorus Sic. L. 1. p. 88.

<sup>35</sup> Josephus contra Apion. L. 1. c. 14.

<sup>36</sup> Justin Martyr mentions this : Εἰρω γὰρ καὶ τέμενος Χρυσῆς Αφροδίτης ἐν Αἰγύπτῳ λεγόμενον, καὶ πεδῖον Χρυσῆς Αφροδίτης ὀνομαζόμενον. Cohort. P. 28. Chruse Aphrodite is plainly the Cuthite Venus ; the Deity of the Cuthim.



the country had the name of the Golden district. The island at the point of Delta, where stood the city Cercusora, is called Gieserat <sup>37</sup> Eddahib, or the Golden Island, at this day. Diodorus mentions, that this appellation of Chruse was derived from *a very antient tradition*. This tradition undoubtedly related to the shepherds, those sons of Chus, who were so long in possession of the country; and whose history was of the highest antiquity.

The Cuthites in the west occupied only some particular spots: but from Babylonia eastward the greatest part of that extensive sea-coast seems to have been in their possession. In the history of these parts there is often some allusion to gold, as may be seen in the island Chruse, above mentioned; and in the Chersonesus Aurea, which lay beyond the Ganges: and not only of gold, but sometimes a reference to brass; and this from a similar mistake. For as Chrusus was changed to Chrusus, Χρυσος, gold; so was Cal-Chus, the hill, or place of Chus, converted to Chalcus, Χαλκος, brass. Colchis was properly Col-Chus; and therefore called also Cuta, and Cutaia. But what was Colchian being sometimes rendered Chalcion, Χαλκιον, gave rise to the fable of brazen bulls; which were only Colchic Tor, or towers. There was a region named Colchis in <sup>38</sup> India: for where the Cuthites settled, they continually kept up the memory of their forefathers, and called places by their names. This being a

<sup>37</sup> Pocock's and Norden's Travels, and maps of the country about Cairo.

<sup>38</sup> Colchis near Comar. Arrian Periplus maris Erythræi. Geog. Vet. Vol. i. P. 33.

secret to Philostratus has led him into a deal of mysterious error. It is well known, that this people were stiled Oreitæ, and Auritæ, both in Egypt and in other parts. Philostratus says that <sup>39</sup> Apollonius came to a settlement of the Oreitæ upon the Indian Ocean. He also visited their Pegadæ; and, what is remarkable, he met with a people, whose very rocks were brazen; their sand was brazen: the rivers conveyed down their streams fine filaments of brass: and the natives esteemed their land golden on account of the plenty of brass. Now what is this detail, but an abuse of terms, ill understood, and shamefully misapplied? Philostratus had heard of a region in India; the history of which he would fain render marvellous. The country, whither Apollonius is supposed to go, was a province of the Indo-Cuthites, who were to be met with in various parts under the title of Oreitæ. They were worshipers of fire, and came originally from the land of Ur; and hence had that name. The Pegadæ of the country are what we now call Pagodas; and which are too well known to need describing. There were in this part of the world several cities, and temples, dedicated to the memory of Chus. Some of these are famous at this day, though denominated after the Babylonish dialect Cutha, and Cuta; witness Calcutta, and Calcut. The latter seems to have been the capital of the region called of old Colchis. This was more truly expressed Cal-Chus; which Philostratus has

<sup>39</sup> Κατασχεῖν δὲ φασὶ καὶ ἐς Πηγαδας τῆς τῶν Ὠρειτῶν χώρας. Ὅιδε Ὠρεῖται, χαλκαὶ μὲν αὐτοῖς αἱ πέτραι, χαλκὴ δὲ ἡ ψαμμος, χαλκὴν δὲ ψηγμα οἱ ποταμοὶ ἀγροῖ. Χρυσὴν ἤγουνται τὴν γῆν διὰ τὴν εὐθειαν τοῦ Χαλκός. Philostratus. Vita Apollon. L. 3. p. 155.



mistaken for *Χαλκος*, brass; and made the very <sup>40</sup> rocks and rivers abound with that mineral. And yet, that the old mistake about gold may not be omitted, he concludes with a strange antithesis, by saying, that the natives esteemed their country *Χρυσίτις*, or golden, from the quantity of <sup>41</sup> brass.

It has been my endeavour to prove that what the Grecians represented by *Chrusos*, *Chrusor*, and *Chrusaor*, should have been expressed *Chus*, *Chufos*, and *Chufor*, called also *Chus-Orus*. *Chus* was the son of *Ham*; and though the names of the Grecian Deities are not uniformly appropriated, yet *Ham* is generally looked upon as *Ἥλιος*, the Sun; and had the title *Dis*, and *Dios*: hence the city of *Amon* in Egypt was rendered *Diospolis*. If then *Chrusos*, and *Chrusor*, be, as I have supposed, *Chus*; the person so denominated must have been, according to the more ancient mythology, the son of *Helius*, and *Dios*. We find accordingly that it was so. The Scholiast upon *Pindar* expressly says, <sup>42</sup> *Διος παῖς ὁ Χρυσος*. And in another place he is said to have been the offspring of *Helius*, who was no other than *Cham*. <sup>43</sup> *Ἐκ θείας καὶ ὑπερίονος Ἥλιος, ἐκ δὲ Ἥλιος ὁ Χρυσος*. Magic and incantations are attributed to *Chus*, as the inventor; and they were certainly first practised among his sons: hence it is said by *Sanchoniathon*, <sup>44</sup> *Τὸν Χρυσῶς λόγους ἀσκησάαι καὶ*

<sup>40</sup> The *Petra*, and *Pagoda* were the same: both names for temples.

<sup>41</sup> This mistake arose from *Cal-Chus* being stiled the region of the *Cuthim*.

<sup>42</sup> Scholia upon *Pindar*. *Pyth. Ode 4.* p. 259.

<sup>43</sup> Scholia upon *Pindar*. *Isth. Ode 5.* p. 462.

<sup>44</sup> *Sanchoniathon* apud *Euseb*: *Præp. Evan. L. i. c. 10.* p. 35.

επιπιδας, και μαντειας. He was however esteemed a great benefactor ; and many salutary inventions were ascribed to him. He had particularly the credit of being the first who ventured upon the seas : <sup>45</sup> Πρωτων τε παντων ανθρωπων πλευσαι. Whether this can be said truly of Chus himself, is uncertain : it agrees full well with the history of his sons ; who, as we have the greatest reason to be assured, were the first great navigators in the world.

<sup>45</sup> Sanchoniath : ibid.





O F

C A N A A N, C N A A N, and X N A Σ:

And of the Derivative K Υ K N O Σ.

**L**UCIAN tells us, that reflecting upon the account given of Phaethon, who fell thunderstruck into the Eridanus, and of his sisters, who were changed to poplars, weeping amber, he took a resolution, if he should ever be near the scene of these wonderful transactions, to inquire among the natives concerning the truth of the story. It so happened, that, at a certain time, he was obliged to go up the river above mentioned: and he says, that he looked about very wistfully; yet to his great amazement he saw neither amber, nor poplar. Upon this he took the liberty to ask the people, who rowed him, when he should arrive at the amber-dropping trees: but it was with some difficulty that he could make them understand, what he meant. He then explained to them the story of Phaethon: how he borrowed the chariot of the Sun; and being an awkward cha-

<sup>1</sup> Lucian de Electro. Vol. 2. p. 523. Edit. Salmurii.

rioteer, tumbled headlong into the Eridanus : that his sisters pined away with grief ; and at last were transformed to trees, the same of which he had just spoken : and he assured them, that these trees were to be found somewhere upon the banks, weeping amber. Who the deuce, says one of the boatmen, could tell you such an idle story ? We never heard of any charioteer tumbling into the river ; nor have we, that I know of, a single poplar in the country. If there were any trees hereabouts dropping amber, do you think, master, that we would sit here day after day, tugging against stream for a dry groat, when we might step ashore, and make our fortunes so easily ? This affected Lucian a good deal : for he had formed some hopes of obtaining a little of this precious commodity ; and began to think that he must have been imposed upon. However as Cycnus, the brother of Phaethon, was here changed to a swan, he took it for granted that he should find a number of those birds, sailing up and down the stream, and making the groves echo with their melody. But not perceiving any in a great space, he took the liberty, as he passed onward, to put the question again to the boatmen ; and to make enquiry about these birds. Pray, gentlemen, says he, at what particular season is it that your swans hereabouts sing so sweetly ? It is said, that they were formerly men, and always at Apollo's side ; being in a manner of his privy council. Their skill in musick must have been very great : and though they have been changed into birds they retain that faculty, and, I am told, sing most melodiously. The watermen could not help smiling at this account. Why, sir, says one of them, what strange stories  
you



you have picked up about our country, and this river? We have plied here, men and boys, for years: and to be sure we cannot say, that we never saw a swan: there are some here and there towards the fens; which make a low dull noise: but as for any harmony, a rook or a jackdaw in comparison of them may be looked upon as a nightingale.

Such are the witty strictures of Lucian upon the story of Phaethon, and Cycnus, as described by the poets. Whatever may have been the grounds upon which this fiction is founded, they were certainly unknown to the Greeks; who have misinterpreted what little came to their hands, and from such misconstruction devised these fables. The story, as we have it, is not uniformly told. Some, like Lucian, speak of swans in the plural; and suppose them to have been the ministers, and attendants of Apollo, who assisted at his concerts. Others mention one person only, called Cycnus; who was the reputed brother of Phaethon, and at his death was transformed to the bird of that name. The fable is the same whichever way it may be related, and the purport of it is likewise the same. There is one mistake in the story, which I must set right before I proceed; as it may be of some consequence in the process of my enquiry. Phaethon is represented by many of the poets as the offspring of the Sun, or Apollo: <sup>2</sup> *Sole fatus Phaethon*. But this was a mistake, and to be found chiefly among the Roman poets. Phaethon was the Sun. It was a title of Apollo; and was given to him as the God of light. This is manifest from the testimony of the more early

<sup>2</sup> Ovid. *Metamorph.* L. i. v. 751.

Greek poets, and particularly from Homer, who uses it in this acceptation.

<sup>3</sup> ΟΥΔΕΠΟΤ' ΑΥΤΕΣ

ΗΕΛΙΟΣ ΦΑΕΘΩΝ ΕΠΙΔΕΡΚΕΤΑΙ ΑΚΤΙΝΕΣΣΙΝ.

In respect to Cycnus and his brotherhood, those vocal ministers of Apollo, the story, which is told of them, undoubtedly alludes to Canaan the son of Ham; and to the Canaanites his posterity. They sent out many colonies; which colonies, there is great reason to think, settled in those places, where these legends about swans particularly prevailed. The name of Canaan was by different nations greatly varied, and ill expressed: and this misconstruction among the Greeks gave rise to the fable. To shew this it will be proper to give an account of the rites and customs of the Canaanites, as well as of their extensive traffick. Among the many branches of the Amonian family, which settled in various parts of the world, and carried on an early correspondence, the Canaanites were not the least respectable. They traded from Sidon chiefly, before that city was taken by the king of

<sup>3</sup> Homer. Odyss. L. λ. v. 15. Phaethon was universally allowed to be the Sun by the ancient mythologists of Greece; to whom we must appeal, and not to the Roman poets. Orpheus says,

ΗΕΛΙΟΝ ΦΑΕΘΟΝΤΑ ΕΦ' ΑΡΜΑΣΙ ΠΩΛΟΙ ΑΓΩΣΙ. de Lapid. v. 90.

And in another place;

ΕΥΘΥΣ ΟΤ' ΕΚ ΠΕΡΑΤΩΝ ΓΑΙΗΣ ΦΑΕΘΩΝ ΑΝΟΡΘΩΝ, κλ.

Phaethon was the same as Phanes: and there is something very mysterious in his character. He is represented as the first born of heaven: Πρωτογονος Φαεθων περιμνηκος Ηερος υιος—Hunc ait (Orpheus) esse omnium Deorum parentem; quorum causâ coelum condiderit, liberisque prospexerit, ut haberent habitaculum, sedemque communem: Εκτισεν Αθανατοισ δομόν αφθιτον. Lactantius de falsâ religione. L. 1. c. 5. p. 15. His history will be explained hereafter.



Ascalon: and upon their commerce being interrupted here, they <sup>4</sup> removed it to the strong hold of Tyre. This place was soon improved to a mighty city, which was very memorable in its day. The Canaanites, as they were a sister tribe of the Mizraïm, so were they extremely like them in their rites and religion. They held a heifer, or cow, in high veneration, agreeably with the <sup>5</sup> customs of Egypt: Their chief Deity was the Sun, whom they worshiped together with the Baalim, under the titles Ourchol, Adonis, Thamuz. It was a custom among the Grecians at the celebration of their religious festivals to crown the whole with hymns of praise, and the most joyful exclamations. But the Egyptians were of a gloomy turn of mind, which infected the whole of their worship. Their hymns were always composed in melancholy affecting airs, and consisted of lamentations for the loss of Osiris, the mystic flight of Bacchus, the wanderings of Isis, and the sufferings of the Gods. Apuleius takes notice of this difference in the rites and worship of the two nations: <sup>6</sup> *Ægyptiaca numinum fana plena plan-  
goribus: Græca plerumque choreis.* Hence the author of the Orphic Argonautica, speaking of the initiations in Egypt, mentions,

<sup>7</sup> *Θρηνησ τ' Αιγυπτίων, και Οσιριδος ιερα χυτλα.*

<sup>4</sup> Phœnices post multos deinde annos, a Rege Ascaloniorum expugnati, navibus appulsi, Tyron urbem ante annum Trojanæ cladis condiderunt. Justin. L. 18. c. 3. See Isaiah. C. 23. v. 12. They enlarged Tyre: but it was a city before: for it is mentioned, Joshua. C. 19. v. 29. as the strong city Tyre.

<sup>5</sup> Porphyry de Abstinentiâ. L. 2. p. 158.

<sup>6</sup> Apuleius de genio Socratis.

<sup>7</sup> Argonautica. V. 32. See Clementis Cohortatio. P. 12.

The Canaanites at Byblus, Berytus, Sidon, and afterwards at Tyre, used particularly mournful dirges for the loss of Adonis, or Thamuz; who was the same as Thamas, and Osiris in Egypt. The Cretans had the like mournful hymns, in which they commemorated the grief of Apollo for the loss of Atymnius.

<sup>8</sup> Αἰλινὰ μελπείν,  
Ὅσα παρὰ Κρητέσσιν ἀναξ̣ ἐλιγαίνειν Ἀπολλῶν,  
Δακρυχέων ἐρατεινὸν Ἀτυμνίον.

The measures and harmony of the Canaanites seem to have been very affecting, and to have made a wonderful impression on the minds of their audience. The infectious mode of worship prevailed so far, that the children of Israel were forbidden to weep, and make lamentation upon a festival: <sup>9</sup> *Εἶναι γὰρ ἐορτήν, καὶ μὴ δεῖν ἐν αὐτῇ κλαίνειν, ἔ γὰρ ἐξεῖναι.* And Nehemiah gives the people a caution to the same purpose: <sup>10</sup> *This day is holy unto the Lord your God: mourn not, nor weep.* And Esdras counsels them in the same manner: <sup>11</sup> *This day is holy unto the Lord: be not sorrowful.* It is likewise in another place mentioned, that <sup>12</sup> *the Levites stilled all the people, saying, Hold your peace, for the day is holy: neither be ye grieved.* Such was the prohibition given to the Israelites: but among the Canaanites this shew of sorrow was encouraged, and made part of their <sup>13</sup> rites.

The

<sup>8</sup> Nonni Dionysiaca. L. 19. p. 520.

<sup>9</sup> Joseph. Antiq. L. 11. c. 5. p. 563.

<sup>10</sup> Nehemiah. C. 8. v. 9.

<sup>11</sup> 1 Esdras. C. 9. v. 52, 53.

<sup>12</sup> Nehemiah. C. 8. v. 11.

Sanchoniathon alludes to the songs of Canaan, and their great sweetness, when:



The father of this people is represented in the Mosaic history, according to our version, Canaan : but there is reason to think that by the Egyptians and other neighbouring nations it was expressed Cnaan. This by the Greeks was rendered *Χναας*, and *Χνας* ; and in later times *Χνα*, *Κνα*.<sup>14</sup> *Χνα*, *ἔτως ἡ Φοινίκη ἐκαλεῖτο—το ἔθνικον Χναος*. We are told by Philo from Sanchoniathon, that<sup>15</sup> Ifiris the Egyptian, who found out three letters, was the brother of Cna : by which is meant that Mizraim was the brother of Canaan. I have taken notice more than once of a particular term, *Υκ*, *Uc* ; which has been passed over unnoticed by most writers : yet is to be found in the composition of many words ; especially such as are of Amonian original. The tribe of Cush was stiled by Manethon, before the passage was depraved, *Υκκουσος*. *Uch*, says this author, in the sacred language of Egypt signifies a<sup>16</sup> king. Hence it was conferred as a title upon the God Sehor, who, as we may infer from Manethon and<sup>17</sup> Hellanicus, was called *Ucfiris*, and *Icfiris* ; but by the later Greeks the name was altered to *Ifiris* and *Ofiris*. And not only the God Sehor, or Sehoris was so expressed ; but *Cnas*, or Canaan, had the same title, and was stiled *Uc-Cnas*, and

when he is in an allegorical manner speaking of Sidon ; whom he makes a person, and the inventress of harmony. *Απο δε Ποντε γινεται Σιδων, η κατ' υπερβολην ευφωνιας πρωτη υμνον φθης ευρεν*. Apud Euseb. P. E. Lib. i. c. 10. p. 38.

<sup>14</sup> Stephanus Byzant.

<sup>15</sup> Sanchoniathon apud Euseb. L. i. c. 10. p. 39.

<sup>16</sup> *Υκ κατ' ιεραν γλωσσαν βασιλεα σημαινει*. Josephus contra Ap. L. i. c. 13. p. 445.

<sup>17</sup> *Ofiris*, *Υσιρις*, according to Hellanicus. Plutarch de Iside et Osiride.

the Gentile name or possessive was *Uc-cnaos*, *Υκ-κναος*: το *εθνικον γαρ Χναος*, as we learn from Stephanus. The Greeks, whose custom it was to reduce every foreign name to something similar in their own language, changed *Υκκναος* to *Κυκνειος*, *Uc Cnaus* to *Cucneus*; and from *Υκ Κνας* formed *Κυκνος*. Some traces of this word still remain, though almost effaced; and may be observed in the name of the Goddess *Ichnaia*. Instead of *Uc-Cnaan* the son of *Ham*, the Greeks have substituted this personage in the feminine, whom they have represented as the daughter of the Sun. She is mentioned in this light by Lycophron: <sup>18</sup> *Της Ἡλίου θυγατρὸς Ἰχναίας βραβεύς*. They likewise changed *Thamuz* and *Thamas* of *Canaan* and *Egypt* to *Themis* a feminine; and called her *Ichnaia Themis*. She is so styled by Homer.

<sup>19</sup> *Θεαὶ δ' ἔσαν ἐνδοθὶ πάσαι,*

*Ὅσσαι ἀρισταί ἔσαν, Διώνη τε, Πειή τε,*

*Ἰχναίη τε Θεμὶς, καὶ ἀγαστονος Ἀμφιτρίτη.*

*Ἰχναία* is here used adjectively. *Ἰχναία Θεμὶς* signifies *Themis*, or *Thamuz*, of <sup>20</sup> *Canaan*.

There was another circumstance, which probably assisted to carry on the mistake: a *Canaanitish* temple was called both *Ca-Cnas*, and *Cu-Cnas*; and adjectively <sup>21</sup> *Cu-Cnaios*; which terms there is reason to think, were rendered *Κυκνος*,

<sup>18</sup> Verse 129.

<sup>19</sup> Homer's Hymn to Apollo. V. 92.

<sup>20</sup> *Ichnaia* was a city in Sicily, and elsewhere.

*Ἀχναίη πόλις Θεσσαλίας—ἐστὶ καὶ πόλις Βοιωτίας.* Steph. Byzant.

*Ἀραχναίων ὄρος Ἀργεῖς.* Ibid. *Ar-Achnaion* is the hill of *Canaan*, or the *Canaanitish* mount.

<sup>21</sup> See Radicals. P. 89.



and ΚΥΚΝΕΙΟΣ. Besides all this, the swan was undoubtedly the insigne of Canaan, as the eagle and vulture were of Egypt, and the dove of Babylonia. It was certainly the hieroglyphic of the country. These were the causes which contributed to the framing many idle legends; such as the poets improved upon greatly. Hence it is observable, that wherever we may imagine any colonies from Canaan to have settled and to have founded temples, there is some story about swans: and the Greeks in alluding to their hymns, instead of *Υκκινάων ᾠδή*, the musick of Canaan, have introduced *κυκνεῖον ᾠδή*, the singing of these birds: and instead of the death of Thamuz lamented by the Cucnaans, or priests, they have made the swans sing their own dirge, and foretell their own funeral. Wherever the Canaanites came they introduced their national worship: part of which, as I have shewn, consisted in chanting hymns to the honour of their country God. He was the same as Apollo of Greece: on which account Lucian, in compliance with the current notion, says, that the Cycni were formerly the assessors, and ministers of that Deity. By this we are to understand, that people of this denomination were in ancient times his priests. One part of the world, where this notion about swans prevailed, was in Liguria upon the banks of the Eridanus. Here Phaethon was supposed to have met with his downfall: and here his brother Cynus underwent the metamorphosis, of which we have spoken. In these parts some Amonians settled very early; among whom it appears, that there were many from Canaan. They may be traced by the  
mighty

mighty works, which they carried on : for they drained the river towards its mouth ; and formed some vast canals, called Fossæ Philistinæ. Pliny speaking of the entrance into the Eridanus says, <sup>22</sup> *Inde ostia plana, Carbonaria, ac fossiones Philistinæ, quod alii Tartarum vocant : omnia ex Philistinæ fossæ abundatione nascentia.* These canals were undoubtedly the work of the Canaanites, and particularly of some of the Caphtorim, who came from Philistim : and from hence these outlets of the river were named Philistinæ. The river betrays its original in its name : for it has no relation to the Celtic language ; but is apparently of Egyptian or Canaanitish etymology. This is manifest from the terms, of which it is made up : for it is compounded of Ur-Adon, five Orus Adonis ; and was sacred to the God of that name. The river simply, and out of composition was Adon, or Adonis : and it is to be observed, that this is the name of one of the principal rivers in Canaan. It ran near the city Biblus, where the death of Thamuz was particularly lamented. It is a circumstance taken notice of by many authors ; and most pathetically described by Milton.

<sup>23</sup> Thammuz came next behind,  
 Whose annual wound in Lebanon allur'd  
 The Syrian damsels to lament his fate  
 In amorous ditties all a summer's day :  
 While smooth Adonis from his native rock  
 Ran purple to the sea ; suppos'd with blood  
 Of Thammuz yearly wounded.

<sup>22</sup> Pliny. L. 3. p. 173.

<sup>23</sup> Milton. Paradise Lost. L. 1. v. 445. See also Ezekiel. C. 8. v. 14.



It is said, that the Eridanus was so called first by <sup>24</sup> Pherecydes Syrus: and that my etymology is true, may in great measure be proved from the <sup>25</sup> Scholiast upon Aratus. He shews, that the name was of Egyptian original, at least consonant to the language of Egypt; for it was the same as the Nile. It is certain, that it occurred in the ancient sphere of Egypt, from whence the Grecians received it. The great effusion of water in the celestial sphere, which Aratus says was the Nile, is still called the Eridanus: and as the name was of oriental original, the purport of it must be looked for among the people of those parts. The river Strymon in Thrace was supposed to abound with swans, as much as the Eridanus: and the ancient name of this river was Palæstinus. It was so called from the Amonians, who settled here under the name of Adonians, and who founded the city Adonis. They were by the later Greeks stiled after the Ionic manner Edonians, and their city Edonis. <sup>26</sup> Στρυμων ποταμος εστι της Θρακης κατα πολιν Ηδωνιδα, προσηγορευετο δε προτερον Παλαιστινος. *The Strymon is a river of Thrace, which runs by the city Edonis: it was of old called the river Palæstinus.* In these places, and in all others, where any of the Canaanites settled, the Grecians have introduced some story about swans.

Some of them seem to have gained access at Delphi: as

<sup>24</sup> Hyginus. Fab. 154. P. 266. not. 7.

Ἄτεροι δε φασι, δικαιωτατον αυτον ειναι Νειλον. Eratosthenes. Catasterism. 37.

<sup>25</sup> Καλειται δε ὑπο των εγχωριων Ευχερνος. Αιγυπτιοι δε φασι Νειλον ειναι τον κατητηρησμενον. Scholia in Aratum. P. 48.

<sup>26</sup> Plutarch de Fluminibus. Vol. 2. p. 1154.

did likewise others from Egypt : and by such was that oracle first founded. Egypt among other names was called Ait, and Ai Ait, by the Greeks expressed *Αετία* : <sup>27</sup> *Εκληθη δε—και ΑΕΤΙΑ*. The natives in consequence of it were called *Αετιοι*, and *Αεται* ; which was interpreted eagles. Hence we are told by Plutarch, that some of the feathered kind, either eagles or swans, came from the remote parts of the earth, and settled at Delphi. <sup>28</sup> *Αετους τινας, η Κυκνους, ω Τερρευ-τιανε Πρισκε, μυθολογουσιν απο των ακρων της γης επι το με-σον φερομενους εις ταυτο συμπεσειν Πυθοι περι του καλεμενου ομφαλου*. These eagles and swans undoubtedly relate to colonies from Egypt and Canaan. I recollect but one philosopher stiled Cygnus : and, what is remarkable, he was of Canaan. Antiochus the Academic, mentioned by Cicero in his philosophical works, and also by <sup>29</sup> Strabo, was of Ascalon in Palestine, and he was surnamed Cygnus, the swan : which name, as it is so circumstanced, must, I think, necessarily allude to this country.

As in early times colonies went by the name of the Deity, whom they worshiped ; or by the name of the insigne, and hieroglyphic, under which their country was denoted ; every

<sup>27</sup> Eustathius in Dionysium. V. 239. See Steph. Byzant. *Αιγυπτος*.

<sup>28</sup> Plutarch *περι των εκλελοιποτων χρηστηριων*. Vol. I. p. 409.

<sup>29</sup> Strabo. L. 16. p. 1101. There was supposed to have been a person in Thessaly named Cycnus, the son of Apollo. He lived upon a lake Uria ; which was so called from his mother.

*Inde lacus Hyries videt, et Cynëia Tempe;*

*Quæ subitus celebravit olor.* Ovid. *Metam.* L. 7. v. 371.

Uria was also a river in Boeotia : and here was a Cycnus, said to have been the son of Poseidon. Pausan. L. 10. p. 831.



depredation made by such people was placed to the account of the Deity under such a device. This was the manner in which poets described things : and in those days all wrote in measure. Hence, instead of saying that the Egyptians, or Canaanites, or Tyrians, landed and carried off such and such persons ; they said, that it was done by Jupiter in the shape of an eagle, or a swan, or a bull : substituting an eagle for Egypt, a swan for Canaan, and a bull for the city of <sup>30</sup> Tyre. It is said of the Telchines, who were Amonian priests, that they came to Attica under the conduct of Jupiter in the shape of an eagle.

<sup>31</sup> ΑΙΕΤΟΣ ἡγεμονεψε δι' αἰθερος ἀντίτυπος Ζεὺς.

By which is meant, that they were Egyptian priests ; and an eagle was probably the device in their standard, as well as the insigne of their nation.

Some of the same family were to be found among the Atlantes of Mauritania ; and are represented as having the shape of swans. Prometheus in Æschylus speaks of them in the commission, which he gives to Io, <sup>32</sup> *You must go*, says he, *as*

<sup>30</sup> Ἐραδεντα δὲ Πάσιφανς Δία γενεῖσθαι μὲν Ταύρον· τὸν δὲ αἶετον καὶ κυκνον. Porphyry de Abst. L. 3. p. 285.

Πῶς νῦν ἐκεῖνος ὁ αἶετος ; πῶς δαὶ ὁ κυκνος ; πῶς δαὶ αὐτὸς ὁ Ζεὺς. Clemens. Alex. Cohort. P. 31.

<sup>31</sup> Nonni Dionysiaca. L. 24. p. 626.

<sup>32</sup> Πρὸς Γοργονεῖα πεδία Κιθέρης, ἵνα

Ἄι φορκίδες ναιῶσι, δῆναισι κοῖραι,

Τρεῖς κυκνομορφοί, κοινὸν οἰμ' ἐκτῆμεναι. Æschyli Prometheus. P. 48.

Ἄι μὲν φορκίδες τρεῖς—εἰχὼν εἶδος Κυκνῶν. Scholia ibidem.

Φορκὺν μὲν ἀνὴρ Κυρηνάιος· οἷδε Κυρηνάιοι κατὰ γένος μὲν εἰσὶν Αἰθιοπες. Palæphatus. Edit. Elz. P. 76.

*far as the city Cisthene in the Gorgonian plains, where the three Phorcides reside, those ancient venerable ladies, who are in the shape of swans, and have but one eye ; of which they make use in common.* This history relates to an Amonian temple founded in the extreme parts of Africa : in which there were three priestesses of Canaanitish race ; who on that account are said to be in the shape of swans. The notion of their having but one eye among them took its rise from an hieroglyphic very common in Egypt, and probably in Canaan : this was the representation of an eye, which was said to be engraved upon the pediment of their <sup>33</sup> temples. As the land of Canaan lay so opportunely for traffic, and the emigrants from most parts went under their conduct, their history was well known. They navigated the seas very early, and were necessarily acquainted with foreign regions ; to which they must at one time have betaken themselves in great numbers, when they fled before the sons of Israel. In all the places, where they settled, they were famous for their hymns and musick : all which the Greeks have transferred to birds ; and supposed, that they were swans, who were gifted with this harmony. Yet, sweet as their notes are said to have been, there is not, I believe, a person upon record, who was ever a witness to it. It is certainly all a fable. When therefore Plutarch tells us,

<sup>33</sup> Ταυτε ωτα, και της οφθαλμους οι δημιουργοντες εξ υλης τιμιας καθιερασι, τοις Θεοις ανατιθεντες εις της νεως τετο δηπε ανισσομενοι, ως παντα θεος ορα, και ακουει. Clemens Alexand. L. 5. p. 671.

See Diodorus L. 3. p. 145. This may have been one reason among others, why the Cyclopians and Arimaspians are represented with one eye : τον μουνωπα εργατον Αριμασπον. Æschylus Prometh. P. 49. The Arimaspiian history was written by Aristeus Proconnesius, and stiled Αριμασπεια επη.



that Apollo was pleased with the musick of swans, <sup>34</sup> *μυσική τε ἡδεταί, καὶ κυκνῶν φωναίς*; and when Æschylus mentions their singing their own dirges; they certainly allude to Egyptian and Canaanitish priests, who lamented the death of Adon, and Osiris. And this could not be entirely a secret to the Grecians: for they seem often to refer to some such notion. Socrates termed swans his fellow-servants: in doing which he alluded to the ancient priests, stiled Cycni. They were people of the choir, and officiated in the temples of the same Deities; whose servant he professed himself to be. Hence Porphyry assures us, <sup>35</sup> *Οὐ παιζῶν ὁμοδῶδες αὐτὸς ἐλέγεν τὰς κυκνὰς (Σωκράτης)*, *that Socrates was very serious, when he mentioned swans as his fellow-servants.* When therefore Aristophanes speaks of the <sup>36</sup> Delian and Pythian swans, they are the priests of those places, to whom he alludes. And when it is said by Plato, that the soul of Orpheus out of disgust to womankind led the life of a <sup>37</sup> swan; the meaning certainly is, that he retired from the world to some cloister, and lived a life of celibacy, like a priest. For the priests of many countries, but particularly of Egypt, were recluses; and devoted themselves to <sup>38</sup> celibacy: hence monkery came originally from Egypt. Lycophron, who was of Egypt, and skilled in ancient terms, stiles Calchas, who was the priest of Apollo, a swan. <sup>39</sup> *Μολοσσὲς κυπεῶς κοίτῃ*

<sup>34</sup> Plutarch. El. Vol. 2. p. 387.

<sup>35</sup> Porph. de Abst. L. 3. p. 286.

<sup>36</sup> Aristophanes. Aves. Κυκνῶ Πυθίῳ καὶ Δηλίῳ. V. 870.

<sup>37</sup> Plato de Republicâ. L. 10. p. 620. vol. 2.

<sup>38</sup> Porph. de Abstin. L. 4. p. 364.

<sup>39</sup> Lycophron. V. 426. Scholia. Ibidem.

κυκνον. These epithets, the Scholiast tells us, belong to Apollo; and Calchas is called a swan, *δια το γηραιον, και μαντικον*: *because he was an old prophet, and priest*. Hence at the first institution of the rites of Apollo, which is termed the birth of the Deity, at Delos, it is said, that many swans came from the coast of Asia; and went round the island for the space of seven days.

40 ΚΥΚΝΟΙ ΔΕ ΘΕΣ ΜΕΛΠΟΝΤΕΣ ΑΟΙΔΟΙ  
ΜΗΘΥΝΙΟΝ ΠΑΚΤΩΛΟΝ ΕΚΥΚΛΩΣΑΝΤΟ ΛΙΠΟΝΤΕΣ  
Ἑβδομακίς περὶ Δῆλον\* ἐπείσαν δὲ λοχείῃ  
Μουσαῶν ορνίθες, αοιδοτάτοι πετεηνῶν.

The whole of this relates to a choir of priests, who came over to settle at Delos, and to serve in the new erected temple. They circled the island seven times, because seven of old was looked upon as a mysterious and sacred number.

41 Ἑβδομη εἰν ἀγαθοῖς, καὶ ἑβδομη εἰσι γενεθλῇ.  
Ἑβδομη ἐν πρῶτοις, καὶ ἑβδομη εἰσι τέλει.  
Ἑβδοματῇ δὴ οἱ τετελεσμένα πάντα τετυκται.  
Ἑπτα δὲ πάντα τετυκται ἐν οὐρανῷ ἀσεροεντι.

The birds in the island of Diomedes, which were said to have been originally companions of that hero, were undoubtedly priests, and of the same race as those, of whom I have been treating. They are represented as gentle to good men, and averse to those who are bad. Ovid describes their shape,

40 Callimachus. Hymn to Delos. V. 249.

41 Fragmenta Lini. Ex Aristobulo. See Poësis Philosop. H. Steph. P. 112.  
and



and appearance, <sup>42</sup> Ut non cygnorum, sic albis proxima cygnis; which, after what has been said, may I think be easily understood.

If then the harmony of swans, when spoken of, not only related to something quite foreign, but in reality did not of itself exist, it may appear wonderful that the ancients should so universally give into the notion. For not only the poets, but <sup>43</sup> Plato, Plutarch, Cicero, Pliny, with many others of high rank, speak of it as a circumstance well known. But it is to be observed, that none of them speak from their own experience: nor are they by any means consistent in what they say. Some mention this singing as a general faculty; which was exerted at all times: others limit it to particular seasons, and to particular places. Aristotle seems to confine it to the seas of <sup>44</sup> Africa: <sup>45</sup> Aldrovandus says, that it may be heard upon the Thames near London. The account given by Aristotle is very remarkable. He says, that mariners, whose course lay through the Libyan sea, have often met with swans, and heard them singing in a melancholy strain: and upon a nearer approach, they could perceive that some of them were dying, from whom the harmony proceeded. Who would have expected to have

<sup>42</sup> Ovid. Metamorph. L. 14. v. 509.

<sup>43</sup> Plato in Phædone. Vol. 1. p. 84. Plutarch. in El. V. 2. p. 387.

Cicero Tusc. Quæst. L. 1. Pliny. L. x. c. 23.

Ælian de Animal. L. 2. c. 32. L. x. c. 36.

Philostratus. Vita Apollon. L. 3. c. 23.

<sup>44</sup> De Animalibus. L. 9. Καὶ τινες καὶ πολλοὶ παρὰ τὴν Λιβυὴν περιεπύχον ἐν τῇ θαλάττῃ πολλοὺς αἰοῦσι φωνὴν ᾄδουσι· καὶ τούτων ἑκῶν ἀποθνήσκοντες ἐνίης. Vol. 2. p. 423.

<sup>45</sup> See Brown's Vulgar Errours. L. 3. c. 27.

found swans swimming in the salt sea, in the midst of the Mediterranean? There is nothing that a Grecian would not devise in support of a favourite error. The legend from beginning to end is groundless: and though most speak of the musick of swans as exquisite; yet some absolutely deny<sup>46</sup> the whole of it; and others are more moderate in their commendations. The watermen in Lucian give the preference to a jackdaw: but Antipater in some degree dissents, and thinks that the swan has the advantage.

<sup>47</sup> Λωιτερος κυκνων μικρος θεοος, ηε κολοιων

Κρωγμος.

And Lucretius confesses, that the screaming of a crane is not quite so pleasing:

<sup>48</sup> Parvus ut est, Cygni melior canor, ille gruum quam  
Clamor:

Which however is paying them no great compliment. To these respectable personages I must add the evidence of a modern; one too of no small repute, even the great Scaliger. He says, that he made a strict scrutiny about this affair, when in Italy; and the result of his observations was this:  
<sup>49</sup> Ferrariæ multos (cygnos) vidimus, sed cantores sane malos, neque melius anserere canere.

<sup>46</sup> Ὁ δὲ Μυρδῖος φησιν Ἀλεξάνδρος πολλοῖς τελευτῶσι παρακολυθησας ἐκ ἀκυσταὶ ἀδοντων. Athenæus. L. 9. c. 11.

<sup>47</sup> Epigram. in Erinnam. L. 3. p. 280. H. Steph.

<sup>48</sup> Lucretius. L. 4. v. 182.

<sup>49</sup> See Vossius de Idol. Vol. 2. l. 3. c. 88. p. 1212. and Pierius de Cygnis. P. 254.



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O F

T E M P L E S C I E N C E.

**T**H E Egyptians were very famous for geometrical knowledge: and as all the flat part of their country was annually overflowed, it is reasonable to suppose that they made use of this science to determine their lands, and to make out their several claims, at the retreat of the waters. Many indeed have thought, that the confusion of property, which must for a while have prevailed, gave birth to practical geometry, in order to remedy the evil: and in consequence of it, that charts and maps were first delineated in this country. These, we may imagine, did not relate only to private demesnes: but included also the course of the Nile in its various branches; and all the sea coast, and its inlets, with which lower Egypt was bounded.

It is very certain, that the people of Colchis, who were a colony from Egypt, had charts of this sort, with written descriptions of the seas and shores, whithersoever they traded: and they at one time carried on a most extensive

<sup>1</sup> Herod. L. 2. c. 109.

Γεωμετρίας τε αὐτὴ ἐκείνη γενομένη (οἱ Αἰγυπτίοι.) Clemens. Strom. L. 1. p. 361.

commerce. We are told, says the <sup>2</sup> Scholiast upon Apollonius, that the Colchians still retain the laws and customs of their forefathers: and they have pillars of stone, upon which are engraved maps of the continent, and of the ocean: *Εἰσι δὲ, φησι, καὶ νομοὶ παρ' αὐτοῖς τῶν Προγόνων, καὶ Στήλαι, ἐν αἷς γῆς καὶ θαλάσσης ἀναγραφαὶ εἰσι.* The poet, upon whom the above writer has commented, calls these pillars, *κυρβεῖς*: which, we are told, were of a square figure, like obelisks: and on these, he says, were delineated all the passages of the sea; and the boundaries of every country upon the earth.

<sup>3</sup> *Οἱ δὴ τοὶ γραπτὰς πατέρων ἔθεν εἰρυνονται  
Κυρβεας, οἷς ἐνὶ πασαι ὁδοί, καὶ πειρατ' εἰσιν  
Υἱὸς τε, τροφῆς τε, περιζ' ἐπινεισσομένοισιν.*

These delineations had been made of old, and transmitted to the Colchians by their forefathers; which forefathers were from <sup>4</sup> Egypt.

If then the Colchians had this science, we may presume that their mother country possessed it in as eminent a degree: and we are assured, that they were very knowing in this article. Clemens Alexandrinus <sup>5</sup> mentions, that there were maps of Egypt, and charts of the Nile very early. And we are moreover told, that Sesostris (by which is meant the

<sup>2</sup> L. 4. v. 279.

<sup>3</sup> Apollonius Rhodius. L. 4. v. 279.

<sup>4</sup> Dionys. Περιγησις. V. 688.

<sup>5</sup> Clem. Alexand. speaks *Περὶ τῆς Κοσμογραφίας καὶ Γεωγραφίας κτλ.—Χωρογραφίας τε τῆς Αἰγυπτῶ, καὶ τῆς τῆ Νείλου διαγραφῆς.* Strom. 6. p. 757.

Sethians)



Sethofians) drew upon boards schemes of all the countries, which he had traversed: and copies of these were given both to <sup>6</sup> the Egyptians, and to the Scythians, who held them in high estimation. This is a curious account of the first delineation of countries, and origin of Maps; which were first described upon <sup>7</sup> pillars. We may from hence be enabled to solve the enigma concerning Atlas, who is said to have supported the heavens upon his shoulders. This took its rise from some verses in Homer, which have been strangely misconstrued. The passage is in the *Odyssy*; where the poet is speaking of Calypso, who is said to be the daughter of Atlas, *ολοοφρονος*, a person of deep and recondite knowledge:

<sup>8</sup> Ατλαντος θυγατρὸς ολοοφρονος, ὅς τε θαλάσσης  
Πασης βενθεα οἶδεν, ἐχει δὲ τε ΚΙΟΝΑΣ αὐτος  
Μακρας, αἱ Γαίαν τε καὶ Οὐρανὸν ἀμφὶς ἐχουσιν.

It is to be observed, that when the ancients speak of the feats of Hercules, we are to understand the Herculeans; under the name of Cadmus is meant the Cadmians; under that of Atlas, the Atlantians. With this allowance how plain are the words of Homer! The <sup>9</sup> Atlantians settled in Phrygia and Mauritania; and, like the Colchians, were of the

<sup>6</sup> Σέσωτρίς δὲ, φασιν, ὁ Αἰγυπτίος, πολλὴν περιεληλυθὼς γῆν πινάξει τε δεῖξαι τὴν περιόδον, καὶ τῆς τῶν πινάκων ἀναγραφᾶς οὐκ Αἰγυπτίοις μόνον, ἀλλὰ καὶ Σκυθαῖς εἰς θαυμά μεταδούναί ἡξίωσεν. Eustath. Præf. Epist. to Dionys. P. 12.

<sup>7</sup> Ægyptios primos omnium tam cœlum quam terram esse dimensos: ejusque rei scientiam columnis incisam ad posteros propagasse. Petavii Uranologia. P. 121, taken from Achilles Tatius.

<sup>8</sup> Homer. *Odyss.* L. α. v. 52.

<sup>9</sup> The Atlantians were stiled Οὐρανίωνες, or sons of heaven. The head of the family was supposed to be the brother of Saturn. Diodorus. L. 3. p. 193.

family of Ham. They had great experience in sea affairs: and the poet tells us, that they knew all the soundings in the great deep.

ἔχει δὲ τὲ Κίονας αὐτός

Μακράς, αἱ Γαίην τε καὶ Οὐρανὸν ἀμφὶς ἔχουσιν.

*They had also long pillars, or obelisks, which referred to the sea; and upon which was delineated the whole system both of heaven and earth; ἀμφὶς, all around; both on the front of the obelisk, and on the other sides. Κίονες Κόσμος were certainly maps, and histories of the universe; in the knowledge of which the Atlantians seem to have instructed their brethren the Herculeans. The Grecians in their accounts, by putting one person for a people, have rendered the history obscure; which otherwise would be very intelligible. There is a passage in Eusebius, which may be rendered very plain, and to the purpose, if we make use of the clue above-mentioned. Ὁ Ἡρόδοτος δὲ λέγει τοὺς Ἡρακλεᾶς μαντικὴν καὶ φυσικὴν γενομένην παρὰ Ἀτλαντοῦ τὰ Βαρβάρων τὰ Φρυγῶν διαδεχέσθαι τὰς τὰ Κόσμος Κίονας. This may be paraphrased in the following manner; and with such latitude will be found perfectly consonant to the truth. The Herculeans were a people much given to divination, and to the study of nature. Great part of their knowledge they are thought to have had transmitted to them from those Atlantians, who settled in Phrygia; especially the history of the earth and heavens; for all such knowledge the Atlantians had of old consigned to pillars and obelisks in that country: and from them it was derived to the*

<sup>1</sup> Euseb. Ἱστοριῶν συναγωγὴ. P. 374. c. 2.



*Herculeans, or Heraclidæ, of Greece.* The Atlantians were esteemed by the Grecians as barbarous: but they were in reality of the same family. Their chief ancestor was the father of the Peleiadæ, or Ionim; of whom I shall hereafter have much to say: and was the supposed brother of Saturn. The Hellenes, though they did not always allow it, were undoubtedly of his race. This may be proved from Diodorus Siculus; who gives this curious history of the Peleiadæ, his offspring.

10 Ταύτας δὲ μιγείσας τοῖς εὐφύεσασιν Ἡρώσι καὶ Θεοῖς ἀρχηγὰς κατασθῆναι τὰ πλεῖστα γένεα τῶν ἀνθρώπων, τεκνύσας τὰς δὲ ἀρετὴν Θεοὺς καὶ Ἡρώας ὀνομαζέμεντας.—Παραπλησέως δὲ καὶ τὰς ἄλλας Ἀτλαντίδας γεννησθαι παῖδας ἐπιφανεῖς, ὧν τὰς μὲν ἐθνῶν, τὰς δὲ πόλεων γενέσθαι κτίσας· διόπερ ἔ· μόνον παρ' ἐνίοις τῶν Βαρβάρων, ἀλλὰ καὶ παρὰ τοῖς Ἕλλησι· τὰς πλεῖστας τῶν ἀρχαιοτάτων Ἡρώων εἰς ταύτας ἀναφέρειν τὸ γένος. *These daughters of Atlas, by their connections and marriages with the most illustrious heroes, and divinities, may be looked up to as the heads of most families upon earth: And from them proceeded all those, who upon account of their eminence were in aftertimes esteemed Gods and Heroes. And having spoken of Maia, and her offspring, the author proceeds to tell us, that the other Atlantides in like manner gave birth to a most noble race: some of whom were the founders of nations; and others the builders of cities: insomuch that most of the more ancient heroes, not only of those abroad, who were esteemed Barbari, but even of the Helladians, claimed their ancestry from them. And they received not only their ancestry,*

but their knowledge also, *τε κοσμοι κιονας*; all the celestial and terrestrial phænomena, which had been entrusted to the sacred pillars of the Atlantes, *αἱ γαῖην τε καὶ οὐρανὸν ἀμφὶς ἔχουσιν*, which contained descriptions both of the heavens, and the earth. From Phrygia they came at last to Hellas, where they were introduced by Anaximander, who is said, <sup>11</sup> *Εἰσελθεῖν πρῶτον γεωγραφικὸν πίνακα, to have been the first who introduced a geographical chart*: or, as Laertius expresses it, <sup>12</sup> *Γῆς καὶ Θαλάττης περιμετρον, the circumference of the terraqueous globe delineated*.

Though the origin of maps may be deduced from Egypt; yet they were not the native Egyptians, by whom they were first constructed. Delineations of this nature were the contrivance of the Cuthites, or Shepherds. They were among other titles stiled Saïtæ; and from them both astronomy and geometry were introduced in those parts. They with immense labour drained the lower provinces, erected stupendous buildings, and raised towers at the mouths of the river, which were opportunely situated for navigation. For though the Mizraim were not addicted to commerce, yet it was followed by other families besides the Cuthites, who occupied the lower provinces towards the sea. The towers, which were there raised, served for lighthouses, and were at the same time temples, denominated from some title of the Deity, such as Canoph, Caneph, Cneph, also Perfes, Proteus, Phanes, and Canobus. They were on both accounts much

<sup>11</sup> Strabo. L. i. p. 13.

<sup>12</sup> Diog. Laert. Anaximander.



resorted to by mariners, and enriched with offerings. Here were deposited charts of the coast, and of the navigation of the Nile, which were engraved on pillars, and in aftertimes sketched out upon the Nilotic Papyrus. There is likewise reason to think, that they were sometimes delineated upon walls. This leads me to take notice of a passage from Pherecydes Syrus, which seems to allude to something of this nature: though, I believe, in his short detail that he has misrepresented the author, from whom he copied. He is said by Theopompus <sup>13</sup> *πρῶτον περὶ τῆς φύσεως, καὶ Θεῶν, Ἑλλήσι γράφειν, to have been the first who wrote for the benefit of his countrymen about nature and the Gods.* Suidas <sup>14</sup> mentions, that he composed a theogony; all which knowledge we are assured came from Egypt. It is certain, that he studied in that <sup>15</sup> country; whence we may conclude, that the following history is Egyptian. He says, that Zas, or Jupiter, composed a large and curious robe, upon which he described the earth, and the ocean, and the habitations upon the ocean. <sup>16</sup> *Ζας ποιεῖ φάρος μέγα τε, καὶ κάλον, καὶ ἐν αὐτῷ ποικιλλεῖ Γῆν, καὶ Ωγηνον, καὶ τὰ Ωγηνος δώματα.* Now Zas, or as it should be rendered, Zan, was the Dorian title of Amor. And Ogenus, the Ocean, was the most ancient name of the Nile, from whence the Grecians borrowed their Oceanus.

<sup>17</sup> *Οἱ γὰρ Αἰγυπτιοὶ νομίζουσιν ὠκεανὸν εἶναι τὸν παρ' αὐτοῖς πο-*

<sup>13</sup> Laertius. L. 1. p. 74.

<sup>14</sup> In Pherecyde.

<sup>15</sup> Josephus cont. Apion. L. 1. c. 2.

<sup>16</sup> Clemens. Strom. L. 6. p. 741.

<sup>17</sup> Diodorus Sic. L. 1. p. 12.

ταμον Νειλον. *The Egyptians by the term Oceanus understand their own river Nilus.* The same author in another place calls this river Oceames<sup>18</sup>. Τον δὲ ποταμον αρχαιοτατον μιν ονομασχει Ωκεαμην, ὅς ἐστιν Ἑλληνισι ωκεανος. The former term, Ogenus, from whence the Greeks borrowed their Oceanus, was a compound of Oc-Gehon, and was originally rendered Ogehonus. It signifies the noble Gehon, and is a name taken from one of the rivers of Paradise. The Nile was sometimes called simply Gehon, as we learn from the author of the Chronicon Paschale.<sup>19</sup> Εχει δὲ (ἡ Αἰγυπτος) ποταμον Γηων — Νειλον καλεσμενον. It was probably a name given by the Cuthites, from whom, as will be hereafter shewn, the river Indus had the name of Phison.<sup>20</sup> Ποταμοι ονομαστοι Ινδος, ὁ καὶ Φεισων, Νειλος, ὁ καὶ Γηων. *The two most celebrated rivers are the Indus, the same as the Phison, and the Nile, which is called the Gebon.* The river also of Colchis, rendered Phasis, and Phasin, was properly the Phison. The Nile being of old stiled Oc-Gehon, and having many branches, or arms, gave rise to the fable of the sea monster Ægeon, whom Ovid represents as supporting himself upon the whales of the ocean.

<sup>21</sup> Balænarumque prementem  
Ægæona suis immania terga lacertis.

<sup>18</sup> Diodorus. L. 1. p. 17.

<sup>19</sup> P. 30.

<sup>20</sup> Chron. Paschale. P. 34. Zonaras. P. 16.

See Salmasius upon Solinus. C. 35. concerning Ogen. Also Windelini Admiranda Nili. P. 12. and 16

<sup>21</sup> Metamorph. L. 2. v. 9.



The Scholiast upon Lycophron informs us farther, that the river had three names ; and imagines, that upon this account it was called Triton. <sup>21</sup> Τριτων ὁ Νειλος, ὅτι τρεις μετωνομαθῆ· πρότερον γὰρ Ωκεανος αὖ ἐκαλεῖτο, δεύτερον Αἴτος· —το δὲ Νειλος νέον ἐστὶ. I shall not at present controvert his etymology. Let it suffice, that we are assured both by this author, and by others, that the Nile was called Oceanus : and what is alluded to by Pherecydes is certainly a large map or chart. The robe, of which he speaks, was indeed a Pharos, Φαρος ; but a Pharos of a different nature from that which he describes. It was a building, a temple, which was not constructed by the Deity, but dedicated to him. It was one of those towers, of which I have before treated ; in which were described upon the walls, and otherwise delineated, Ωγενος καὶ Ωγενε δώματα, the course of the Gehon, or Nile ; and the towns, and houses upon that river.

I imagine that the shield of Achilles in Homer was copied from something of this sort, which the Poet had seen in Egypt. For Homer is continually alluding to the customs, as well as to the history, of that kingdom. And it is evident, that what he describes on the central part of the shield, is a map of the earth, and of the celestial appearances.

<sup>22</sup> Ἐν μὲν Γαίαν ἐτευξ', ἐν δ' Οὐρανόν, ἐν δὲ θάλασσαν.

Ἐν δ' ἐτίθει ΠΟΤΑΜΟΙΟ μέγα θένος ΩΚΕΑΝΟΙΟ.

The ancients loved to wrap up every thing in mystery and

<sup>21</sup> V. 119.

<sup>22</sup> Iliad. L. 18. v. 483. and v. 606.

fable : they have therefore described Hercules also with a robe of this sort :

<sup>23</sup> Ποικίλον ἔριμα φέρων, τυπὸν Αἰθέρος, εἰκόνα Κόσμου :

*He was invested with a robe, which was a type of the heavens, and a representation of the whole world.*

The garment of Thetis, which the poets mention as given her upon her supposed marriage with Peleus, was a Pharos of the same kind, as that described above. We may learn from Catullus, who copied the story, that the whole alluded to an historical picture preserved in some tower : and that it referred to matters of great antiquity ; though applied by the Greeks to later times, and ascribed to people of their own nation.

<sup>24</sup> Pulvinar vero Divæ geniale locatur

Sedibus in mediis ; Indo quod dente politum

Tincta tegit roseo conchylis purpura fuco.

Hæc vestis priscis hominum variata figuris

Heroum mirâ virtutes indicat arte.

It contained a description of some notable achievements in the first ages : and a particular account of the Apotheosis of Ariadne ; who is described, whatever may be the meaning of it, as carried by Bacchus to heaven. The story is said to have been painted on a robe, or coverlet ; because it was delineated upon a Pharos : that word being equivocal, and to be taken in either sense. And here I cannot but take notice of the inconsistency of the Greeks, who make Theseus a partaker in this history ; and suppose him to have been ac-

<sup>23</sup> Nonni Dionus. L. 40. p. 1040.

<sup>24</sup> Catull. Epithalamium of Peleus and Thetis. V. 47.



quainted with Ariadne. If we may credit Plutarch<sup>25</sup>, Theseus, as soon as he was advanced towards manhood, went by the advice of his mother Æthra from Trœzen in quest of his father Ægeus at Athens. This was some years after the Argonautic expedition; when Medea had left Jason, and put herself under the protection of this same Ægeus. After having been acknowledged by his father, Theseus went upon his expedition to Crete; where he is said to have first seen Ariadne, and to have carried her away. All this, I say, was done, after Jason had married Medea, and had children by her: and after she had left him, and was come to Athens. But the story of Ariadne in the above specimen is mentioned as a fact of far older date. It was prior to the arrival of Medea in Greece, and even to the Argonautic expedition. It is spoken of as a circumstance of the highest antiquity: consequently<sup>26</sup> Theseus could not any ways be concerned in it.

There is an account in Nonnus of a Robe or Pharos, which Harmonia is supposed to have worn, when she was visited by the Goddess of beauty. There was delineated here, as in some above mentioned, the earth, and the heavens, with all the stars. The sea too, and the rivers were represented: and the whole was at the bottom surrounded by the ocean.

<sup>25</sup> Plutarch. Life of Theseus.

<sup>26</sup> Add to this, what I have before taken notice of, the great absurdity of making the Grecian Argo the first ship which sailed upon the seas: *Illa rudem cursu prima imbuit Amphitriten*: when the Poet at the same instant is describing Theseus previous to the Argo *in a ship*, and attended with a *fleet of ships*.

Namque fluentifono prospectans littore Diæ

Thesea cedentem celeri cum classe tuetur,

Indomitos in codre gerens Ariadna furores.

Catulli. Epithal. Pel. et Thet. V. 52. See Famiani Stradæ Prolus. L. 3.

<sup>27</sup> Πρωτην Γαίαν επασσε μεσομφαλον, αμφι δε γαιη.  
 Ουρανον εσφαιρωσε τυπω κεχαραγμενον αςρων.  
 Συμφερτην δε θαλασσαν εφηρμοσε συζυγι Γαιη,  
 Και ποταμους ποικιλλεν· επ' ανδρομεω δε μετωπω  
 Ταυροφυης μορφουτο κερασφορος εγχλοος εικων.  
 Και πυματην παρα πεζαν ευκλωσοιο χιτωνος  
 Ωκεανος κυκλωσε περιδρομον αντυγα Κοσμος.

All this relates to a painting either at Sidon or Berytus ; which was delineated in a tower or temple, sacred to Hermon.

Orpheus alludes to a Pharos of this sort, and to the paintings and furniture of it, in his description of the Robes, with which Apollo, or Dionusus, is invested. He speaks of them as the same Deity.

<sup>28</sup> Ταυτα δε παντα τελειν ιερα σκευη πυκασαντα,  
 Σωμα θες πλαττειν εριαυγους Ηελιοιο.  
 Πρωτα μεν αργυφειαις εναλιγκιον ακτινεσσι  
 Πεπλον φοινικεον, πυρι εικελον, αμφιβαλεδαι.  
 Αυταρ υπερθε νεβροιο παναιολε ευρυ καθαψαι.  
 Δερμα πολυσικτον θηρος κατα δεξιον ωμον,  
 Αςρων δαιδαλεων μιμημ, ιερα τε πολιοιο.  
 Ειτα δ' υπερθε νεβρης χρυσειον ζωστηρα βαλεδαι,  
 Παμφανωντα, περιξ σεβνων φορεειν, μεγα σημα.  
 Ευθυς, οτ' εκ περατων γαιης Φαεθων ανορχσων.  
 Χρυσειαις ακτισι βαλη ροον Ωκεανοιο,

<sup>27</sup> Nonni Dionysiaca. L. 41. p. 1070.

<sup>28</sup> Orphica ex Macrobio Saturn. L. 1. c. 18. p. 202.



Αὐγὴ δ' ἀσπετος ἦ, ἀνα δὲ δρόσῳ ἀμφιμιγείσα,  
 Μαρμαίρῃ δινῆσιν ἐλίσσομενὴ κατὰ κυκλὸν  
 Πέροδ' ἔθεε, ζῶνῃ δ' ἄρ' ὑπὸ σερῶν ἀμετρητῶν  
 Φαίνεται ἄρ' ὠκεανὸς κυκλὸς, μέγα θαυμ' εἰδεδῆαι.

When the Poet has thus adorned the Deity, we find towards the conclusion, that these imaginary robes never shew to such advantage, as in the morning. *When the sun*, says he, *riseth from the extremities of the earth, and enlightens the ocean with his horizontal rays; then they appear in great splendour, which is increased by the morning dew.* All this investiture of the Deity relates to the earth and the heavens, which were delineated upon a <sup>29</sup> skin, δερμα πολυσικτον θηρος, stiled πεπλον. This is described, Ἀστῶν δαίδαλεων μιμημ', ἱερὰ τε

<sup>29</sup> Maps, and books too, when writing was introduced, were made of skins, called διφθεραί. Τὰς βίβλους διφθεράς καλεῖσιν ἀπὸ τῆς παλαιᾶς οἱ Ἴωνες. Herodot. L. 5. c. 58.

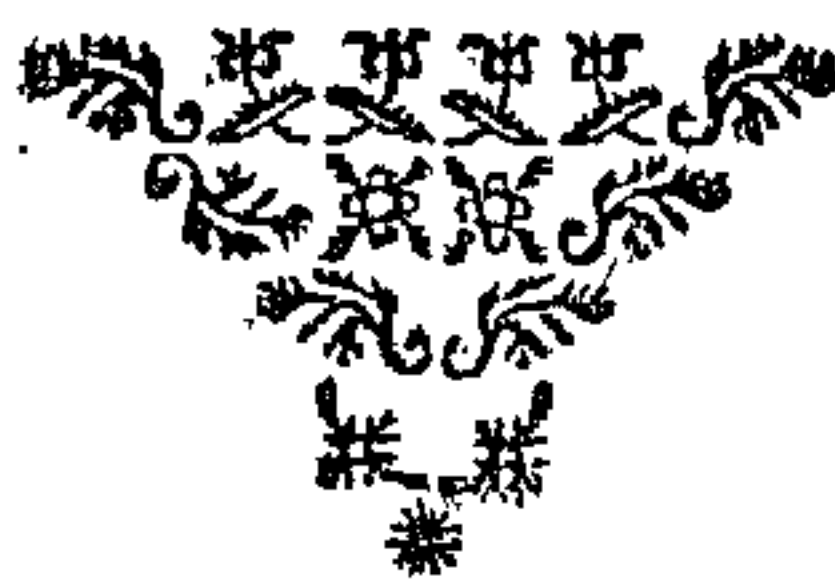
A Zone of curious imagery is given by Homer to Hercules. Odyss. L. Λ. v. 609.

Χρυσέος ἦν τελαμῶν, ἵνα θεσκελὰ ἔργα τέτυκτο.

A remarkable passage from Isidorus Basilidis quoted by Clemens Alexandrin. Καὶ γὰρ μοι δοκεῖ τὰς προσποιεμένους φιλοσοφεῖν, ἵνα μαθῶσι, τί ἐστὶν ἡ ὑποπτερος δρυς, καὶ τὸ ἐπ' αὐτῇ πεποικιλμένον ΦΑΡΟΣ. Πάντα ὅσα Φερεκυδῆς ἀλληγορήσας ἐθεολογήσεν, λαβὼν ἀπὸ τῆς τῆ Χαμ προφητείας. Strom. L. 6. p. 767.

In the former verses from Nonnus we may see the method of deviation. Pharos a tower is taken for Pharos a garment; and this altered to Χιτῶν: and after all, the genuine history is discernable, notwithstanding the veil which is spread over it. The author says, that at the bottom εὐκλωστόιο Χιτῶνος, of the well woven garment, flowed the Ocean, which surrounded the world. This is certainly a misinterpretation of the term φάρος: and in the original writings, whence these verses were copied, the history related to a tower: and it was at the foot ΦΑΡΟΥ ΕΥΚΛΩΣΤΟΙΟ that the ocean beat, by which the earth was encircled.

πολοιο : *as a copy and imitation of all the celestial appearances.*  
 The whole was deposited in a Pharos upon the sea-shore,  
 upon which the sun at his rising darted his early rays ; and  
 whose turrets glittered with the dew : Ὑπο σερπῶν ἀμετρήτων  
 φαίνεται ἄρ' ὠκεανὸς κύκλος : from the upper story of the tower,  
 which was of an unmeasurable height, there was an unlimited  
 view of the ocean. This vast element surrounded the edi-  
 fice like a zone ; and afforded a wonderful phænomenon.  
 Such, I imagine, is the solution of the enigma.





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## T A R, T O R, T A R I T.

I Have taken notice of the fears and apprehensions, under which the first navigators must necessarily have been, when they traversed unknown seas; and were liable to be entangled among the rocks, and shelves of the deep: and I mentioned the expedients, of which they made use, to obviate such difficulties, and to render the coast less dangerous. They built upon every hill, and promontory, where they had either commerce or settlement, obelisks, and towers, which they consecrated to some Deity. These served in a twofold capacity, both as seamarks by day, and for beacons by night. And as people in those times made only coasting voyages, they continually went on shore with offerings, in order to gain the assistance of the God, whoever there presided: for these towers were temples, and oftentimes richly furnished and endowed. They were built sometimes on artificial mounds; but generally on natural eminences, that they might be seen at a great distance. They were called by the Amonians, who first erected them, <sup>s</sup> Tar, and Tor;

<sup>s</sup> Bochart Geog. Sacra. L. 1. c. 228. p. 524. of 717.

the same as the *ἰν* of the Chaldees, which signified both a hill and tower. They were oftentimes compounded, and stiled Tor-Is, or fire towers : on account of the light, which they exhibited, and the fires, which were preserved in them. Hence came the *turris* of the Romans; and the *τῦρις*, *τῦρρίς*, *τῦρσις*, *τῦρσος*, of the Greeks. The latter, when the word Tor occurred in ancient history, often changed it to *ταυρος*, a bull ; and invented a number of idle stories in consequence of this change. The Ophite God Ofiris, the same as Apollo, was by the Amonians stiled Oph-El, and Ope-El : and there was upon the Sinus Persicus a city Opis, where his rites were observed. There seems likewise to have been a temple sacred to him, named Tor-Opel ; which the Greeks rendered *Ταυροπολος*. Strabo speaks of such an oracular temple ; and says, that it was in the island Icaria towards the mouth of the Tigris : <sup>2</sup> *Νησον Ικαριον, και ιερον Απολλωνος ἁγιον εν αυτη, και μαντειον Ταυροπολιν*. Here, instead of Ofiris, or Mithras, the serpent Deity, the author presents us with Apollo, the manager of bulls.

One of the principal, and most ancient settlements of the Amonians upon the ocean was at Gades ; where a prince was supposed to have reigned, named Geryon. The harbour at Gades was a very fine one ; and had several Tor, or Towers to direct shipping : and as it was usual to imagine the Deity, to whom the temple was erected, to have been the builder, this temple was said to have been built by Hercules. All this the Grecians took to themselves : they attributed the

<sup>2</sup> Strabo, L. 16. p. 1110.



whole to the hero of Thebes: and as he was supposed to conquer wherever he came, they made him subdue Geryon; and changing the Tor, or Towers, into so many head of cattle, they <sup>3</sup> describe him as leading them off in triumph over the Pyranees and Alpes, to Hetruria, and so on to Calabria. From thence, for what reason we know not, he swims them over to Messana in Sicily: and after some stay he swims with them through the sea back again, all the while holding by one of their horns. The bulls of Colchis with which Jason was supposed to have engaged, were probably of the same nature and original. The people of this country were Amonians, and had once a <sup>4</sup> mighty trade; for the security of which they erected at the entrance of the Phasis towers. These served both as light-houses, and temples; and were sacred to Adorus. They were on this account called Tynador, whence the Greeks formed Tyndarus, Tyndaris, and Tyndaridæ. They were built after some, which stood near the city <sup>5</sup> Parætonium of Egypt; and they are alluded to by the geographer Dionysius:

<sup>6</sup> Παρ δὲ μυχὸν Ποντοῖο, μετὰ χθονὰ Τυνδαριδῶν,  
Κολχοὶ ναίετασιν ἐπηλυδὲς Αἰγυπτοῖο.

Colchis was stiled Cutaia, and had been early occupied by the sons of Chus. The chief city, whence the country has been in general denominated, was from its situation called

<sup>3</sup> Diodorus Siculus. L. 4. p. 231.

<sup>4</sup> Strabo. L. 11. p. 762.

<sup>5</sup> Τυνδαριοὶ σκοπελοὶ. Ptolemæus. P. 122. See Strabo. L. 17. p. 1150.

<sup>6</sup> Dionysius. V. 688. Pliny stiles them oppida.

Oppida—in ripâ celeberrima, Tyndarida, Circæum, &c. L. 6. c. 4.

Cal-Chus, and Col-Chus, the hill, or place of Chus. This by the Greeks was rendered Colchis: but as travellers are not uniform in expressing foreign terms, some have rendered, what was Colchian, Chalcian, and from Colchus they have formed *Χαλκος*, brass. The Chalcian towers being moreover interpreted *ταυροι*, bulls, a story took its rise about the brazen bulls of Colchis. Besides this there was in these towers a constant fire kept up for the direction of ships by night: whence the bulls were said to breath fire.

We however sometimes meet with sacred towers, which were really denominated Tauri from the worship of the mystic bull, the same as the Apis, and Mneuis of Egypt. Such was probably the temple of Minotaurus in Crete, where the <sup>7</sup> Deity was represented under an emblematical figure; which consisted of the body of a man with the head of a bull. In Sicily was a promontory Taurus, mentioned by Diodorus Siculus; which was called also Tauromenium. He acquaints us, that Hanno the Carthaginian sent his Admiral with orders *παρὰ πλεῖν ἐπὶ τοῦ λοφῶν καλεσμένον Ταυρον*, *to sail along the coast to the promontory named Taurus*. This Taurus, he thinks, was afterwards named *Ταυρομενιον*, Tauromenium, from the people who settled, and <sup>8</sup> remained there: as if this

<sup>7</sup> The Minotaur was an emblematical representation of Menes, the same as Osiris; who was also called Dionusius, the chief Deity of Egypt. He was also the same as Atis of Lydia, whose rites were celebrated in conjunction with those of Rhea, and Cybele, the mother of the Gods. Gruter has an inscription, M. D. M. IDÆ, et ATTIDI MINOTAURO. He also mentions an altar of Attis Minoturannus. Vol. i. p. xxviii. n. 6.

<sup>8</sup> Diodor. Sicul. L. 16. p. 411.



were the only place in the world where people settled and remained. It was an ancient compound, and no part of it of Grecian<sup>9</sup> original. Tauromenium is the same as Menotaurium reversed: and the figure of the Deity was varied exactly in the same manner; as is apparent from the coins and engravings, which have been found in Sicily. The Minotaur is figured as a man with the head of a bull; the Tauromen as a bull with the face of a<sup>10</sup> man.

Among the<sup>11</sup> Hetrurians this term seems to have been taken in a more enlarged sense; and to have signified a city, or town fortified. When they settled in Italy, they founded many places of strength; and are reputed to have been the first who introduced the art of fortification. <sup>12</sup> Τυρσηνοὶ πρῶτον εφευρὼν τὴν τειχοποιΐαν. Hence the word Tar, and Tur, is often found in the composition of names, which relate to people of this country. They worshiped the Sun, stiled Zan, and Zeen; whose temples were called Tur-Zeen: and in consequence of it one of the principal names by which their country was distinguished, was Turzenia. The Scholiast upon Lycophron mentions it as <sup>13</sup> Χωρὰν ἀπὸ Τυρσηνῶν κληθεῖσαν Τυρσηνίαν, *a region, which from Tur-Seen was named Tur-senia.* The Poet above takes notice of two persons by the

<sup>9</sup> Meen was the moon: and Meno-Taurus signified Taurus Lunaris. It was a sacred emblem, of which a great deal will be said hereafter.

<sup>10</sup> See Paruta's Sicilia nummata.

<sup>11</sup> Τυρίς, ὁ περιβολὸς τῶν τειχῶν. Hesych. From whence we may infer, that any place surrounded with a wall or fortification might be termed a Tor or Turris.

Ταρχωνίων πόλις Τυρσηνίας. Stephan. Byzant.

<sup>12</sup> Scholia upon Lycophron. V. 717.

<sup>13</sup> Scholia upon Lycophron. V. 1242.

The Poet says of Æneas, Παλιν πλανητὴν δεξέται Τυρσηνίαν. V. 1239.

names of Tarchon, and Turseen. <sup>14</sup> Ταρχων τε, και Τυρσηνος, αιθωνες λυκοι. From Tarchon there was a city and district named <sup>15</sup> Tarcunia; from whence came the family of the Tarquins, or Tarquinii, so well known in the history of <sup>16</sup> Rome. The Amonians esteemed every emanation of light a fountain; and stiled it Ain, and Aines: and as they built lighthouses upon every island and insular promontory, they were in consequence of it called Aines, Agnes; Inis, Inesos, Nesos, Nees: and this will be found to obtain in many different countries and languages. The Hetru-rians occupied a large tract of sea-coast; on which account they worshiped Poseidon: and one of their principal cities was Poseidonium. They erected upon their shores towers and beacons for the sake of their navigation, which they called Tor-ain: whence they had a still farther denomination of Tur-aini, and their country was named Tur-ainia; the Τυρρηνια of the later Greeks. All these appellations are from the same object, the edifices which they erected: even Hetruria seems to have been a compound of Ai-tur; and to have signified the land of Towers.

Another name for buildings of this nature was Turit, or Tirit; which signified a tower or turret. I have often mentioned, that temples have been mistaken for Deities, and places for persons. We have had an instance of this above; where Tarchon, and Tursenus are supposed to have been

<sup>14</sup> Lycophron. V. 1248.

<sup>15</sup> Ταρκυνια πολις Τυρρηνιδος απο Ταρχωνος το εθνικον Ταρκυνιος. Steph. Byzant.

<sup>16</sup> Strabo. L. 5. p. 336. Ταρκυνα, αφ' ε Ταρκυνια η πολις.



founders of colonies. Torone was a place in Macedonia; and signifies literally the Tower of the Sun. The Poets have formed out of it a female personage; and supposed her to have been the wife of <sup>17</sup> Proteus. So Amphi-Tirit is merely an oracular tower. This too has by the Poets been changed to a female, Amphitrite; and made the wife of Neptune. The name of Triton is a contraction of Tirit-On; and signifies the tower of the Sun, like Torone: but a Deity was framed from it, who was supposed to have had the appearance of a man upwards, but downwards to have been like a fish. From this emblematical representation we may judge of the figure of the real Deity; and be assured, that it could be no other than that of Atargatis and Dagon. The <sup>18</sup> Heturians were thought to have been the inventors of trumpets; and in their towers upon the sea-coast there were people appointed to be continually upon the watch both by day and night; and to give a proper signal, if any thing happened extraordinary. This was done by a blast from the trumpet: and Triton was hence feigned to have been Neptune's trumpeter. He is accordingly described by Nonnus,

<sup>19</sup> Τυρσηνης βαρυδασπον εχων σαλπιγλα θαλασσης; *main*  
*as possessing the deep toned trumpet of the Hetrurian ~~ship~~*  
 However in early times these brazen instruments were but little known: and people were obliged to make use of, what was near at hand, the conchs of the sea, which every strand

<sup>17</sup> Lycophron. V. 116.

<sup>18</sup> Η Τορωνη, γυνη Πρωτεως. Scholia ibidem.

<sup>19</sup> Τυρρηνοι σαλπιγλα. Tatianus Assyrius. P. 243.

<sup>20</sup> L. 17. p. 468.

afforded:

afforded. By sounding these they gave signals from the top of the towers, when any ship appeared : and this is the implement, with which Triton is more commonly furnished. The ancients divided the night into different watches ; the last of which was called cockcrow : and in consequence of this they kept a cock in their Tirat, or Towers, to give notice of the dawn. Hence this bird was sacred to the Sun, and named Alestor, *Αλεκτωρ* : which seems to be a compound out of the titles of that Deity, and of the tower set apart for his service : for all these towers were temples. Those stiled Tritonian were oracular ; as we may infer from the application made by the Argonauts. What Homer attributes to Proteus, Pindar ascribes to Triton. <sup>20</sup> *Μαντευεται δε ως παρ' Ομηρῳ Πρωτευς, και παρὰ Πινδαρῳ Τριτων τοις Αργοναυταις.* Pausanias mentions a tradition of a <sup>21</sup> Triton near Tanagra, who used to molest women, when they were bathing in the sea ; and who was guilty of other acts of violence. He was at last found upon the beach overpowered with wine ; and there slain. This Triton was properly a Tritonian, a priest of one of these temples : for the priests appear to have been great tyrants, and oftentimes very brutal. This person had used the natives ill ; who took advantage of him, when overpowered with liquor, and put him to death.

The term Tor in different parts of the world occurs sometimes a little varied. Whether this happened through mistake, or was introduced for facility of utterance, is uncer-

<sup>20</sup> Scholia upon Lycophron. V. 754.

<sup>21</sup> Pausanias. L. 9. p. 749.



tain. The temple of the Sun, Tor Heres, in Phenicia was rendered *Tegmens*, Trieres: the promontory Tor-Ope-On in Caria, Triopon: Tor-Hamath in Cyprus, Trimathus: Tor-Hanes in India, Trinefia: Tor-Chom, or Chomus, in Palestine, Tricomis. In ancient times the title of Anac was often conferred upon the Deities; and their temples were stiled Tor Anac, and Anac-Tor. The city Miletus was named <sup>22</sup> Anactoria: and there was an Heroûm at Sparta called *Ανακτορον*, Anactoron; where Castor and Pollux had particular honours, who were peculiarly stiled Anactes. It was from Tor-Anac that Sicily was denominated Trinacis and Trinacia. This in process of time was still farther changed to Trinacria; which name was supposed to refer to the triangular form of the island. But herein was a great mistake: for the more ancient name was Trinacia, as is manifest from Homer:

<sup>23</sup> Ὅπποτε δὴ πρῶτον πελασῆς εὐεργέα νῆα.

*Τρινακίη νησῶ.*

And the name originally did not relate to the island in general, but to a part only; and that a small district near Ætna. This spot had been occupied by the first inhabitants, the Cyclopians, Lestrygons, and Sicani: and it had this name from some sacred tower, which they built. Callima-

<sup>22</sup> Pausanias. L. 7. p. 524.

Δεῖμε δὲ τοὶ μάλα καλὸν Ἀνακτορον. Callimachus. Hymn to Apollo. V. 77.

<sup>23</sup> Homer. Odyss. λ. V. 105. Strabo supposes Trinakis to have been the modern name of the island; forgetting that it was prior to the time of Homer. L. 6. p. 407: he also thinks, that it was called Trinacria from its figure: which is a mistake.

chus calls it mistakenly Trinacria; but says that it was near Ætna, and a portion of the ancient Sicani.

<sup>24</sup> *Αυε δ' αῖ' Αἴτνα,*

*Αυε δε Τρινακριν Σικανων ἔδος.*

The island Rhodes was called <sup>25</sup> Trinacia, which was not triangular: so that the name had certainly suffered a variation; and had no relation to any figure. The city Trachin, *Τραχιν*, in Greece was properly Tor-chun, *turris sacra vel regia*, like Tarchon in Hetruria. Chun and Chon were titles, said peculiarly to belong to Hercules: <sup>26</sup> *Τον Ἡρακλην φησι κατὰ τὸν Αἰγυπτίων διάλεκτον Κωνά λεγεσθαι*. We accordingly find that this place was sacred to Hercules: that it was supposed to have been <sup>27</sup> founded by him; and that it was called <sup>28</sup> Heraclea.

I imagine that the trident of Poseidon was a mistaken implement; as it does not appear to have any relation to the Deity, to whom it has been by the Poets appropriated. Both the towers on the sea-coast, and the beacons, which stood above them, had the name of Tor-ain. This the Grecians changed to Triaina, *Τριαίνα*, and supposed it to have been a three pronged fork. The beacon or Torain consisted of an iron or brazen frame, wherein were three or four tines, which stood up upon a circular basis of the same metal. They were bound

<sup>24</sup> Hymn to Diana. V. 56. I make no doubt, but Callimachus wrote *Τρινακρία*.

<sup>25</sup> Pliny. L. 5. c. 31.

<sup>26</sup> Etymolog. Magn.

<sup>27</sup> Stephanus Byzant.

<sup>28</sup> *Τραχιν, ἥ τιν Ἡρακλεία καλεομένη*. Hesych. or, as Athenæus represents it more truly, *Ἡρακλείαν, τὴν Τραχινίαν καλεομένην*. L. 11. p. 462.



with a hoop : and had either the figures of Dolphins, or else foliage in the intervals between them. These filled up the vacant space between the tines ; and made them capable of holding the combustible matter, with which they were at night filled. This instrument was put upon a high pole, and hung sloping sea-ward over the battlements of the tower, or from the stern of a ship : with this they could maintain either a smoke by day, or a blaze by night. There was a place in Argos named <sup>29</sup> Triaina ; which was supposed to have been so called from the trident of Neptune. It was undoubtedly a tower, and the true name Tor-ain ; as may be shewn from the history, with which it is attended. For it stood near a fountain ; though a fountain of a different nature from that, of which we have been speaking. The waters of Amumone rose here : which Amumone is a variation from Amim-On, *the waters of the Sun*. The stream rose close to the place ; which was named Tor-ain from its vicinity to the fountain.

Cerberus was the name of a place, as well as Triton, and Torone, though esteemed the dog of hell. We are told by <sup>30</sup> Eusebius from Plutarch, that Cerberus was the Sun : but the term properly signified the temple, or place of the Sun. The great luminary was stiled by the Amonians both Or, and Abor ; that is, *light*, and *the parent of light* : and Cerberus is properly Kir-Abor, the place of that Deity. The

<sup>29</sup> Τριαίνα τοπος Αργεως· ενθα την τριαιναν ορθην εστησεν ο Ποσειδων, συγγινωμενος τη Αμυμωνη, και ευθως κατ' εκεινο υδωρ ανεβλυσεν, ο και την επικλησιν εσχεν εξ Αμυμωνης. Scholia in Euripidis Phœniss. V. 195:

<sup>30</sup> Eusebius. Præp. Evan. L. 3. c. 11. p. 113.

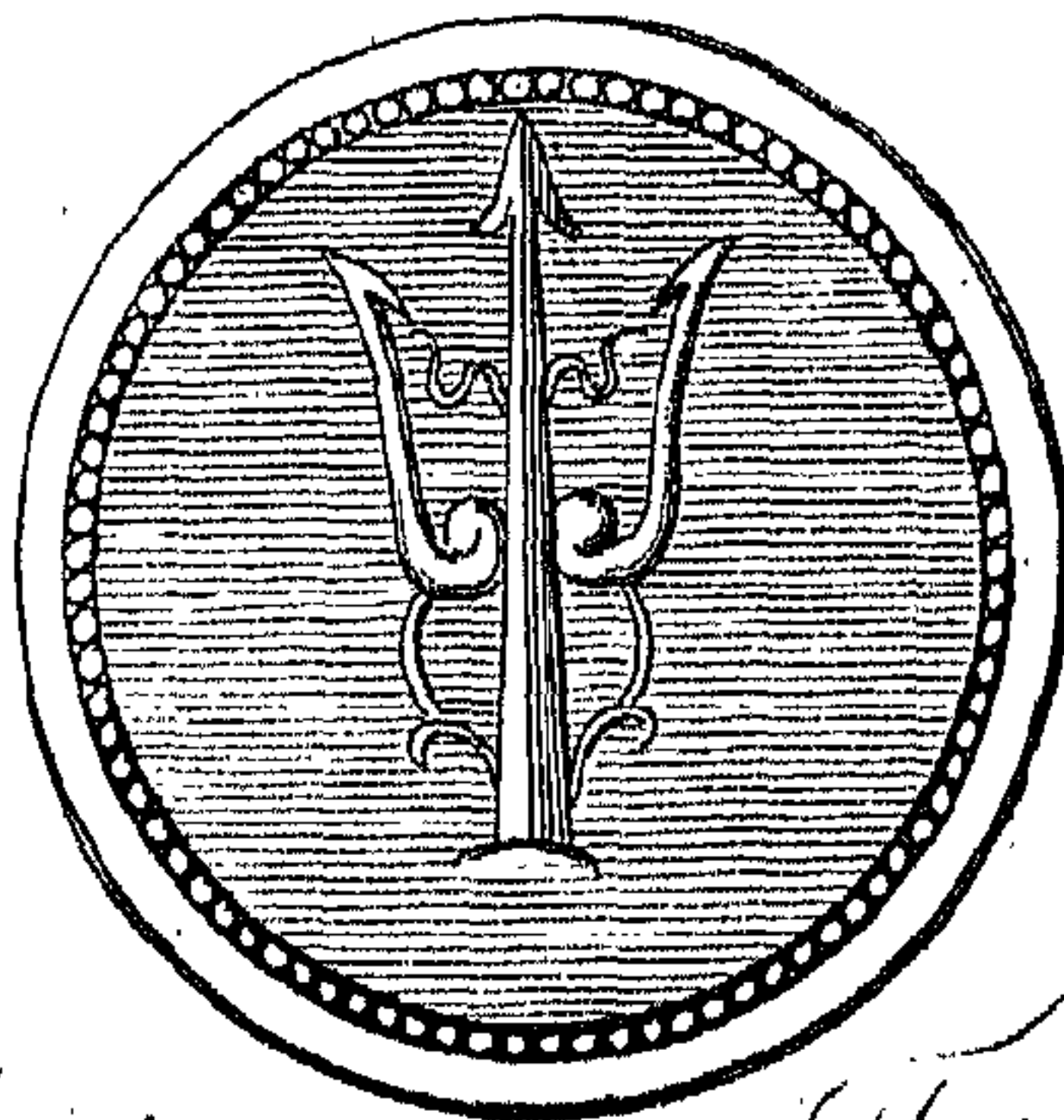
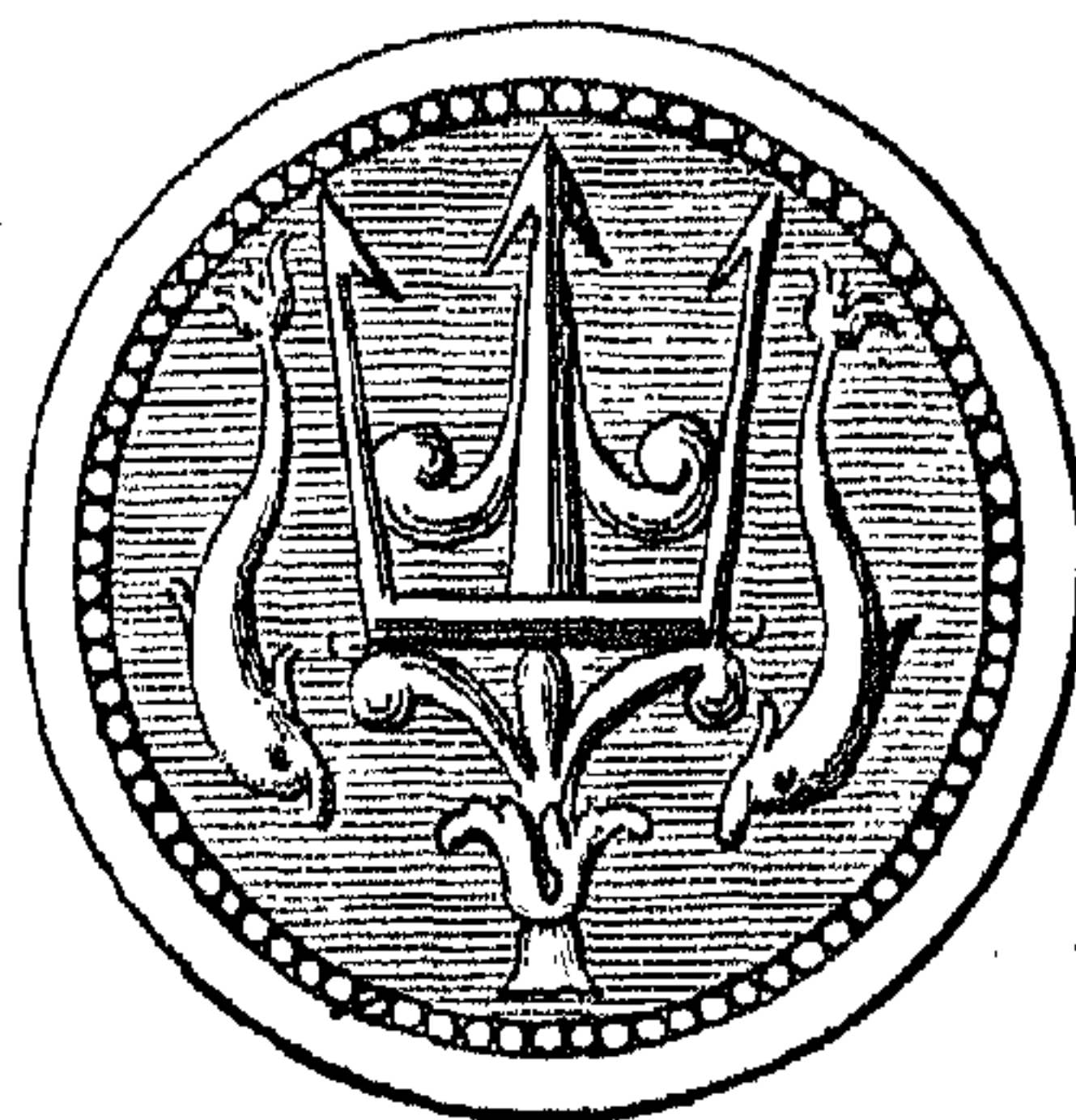
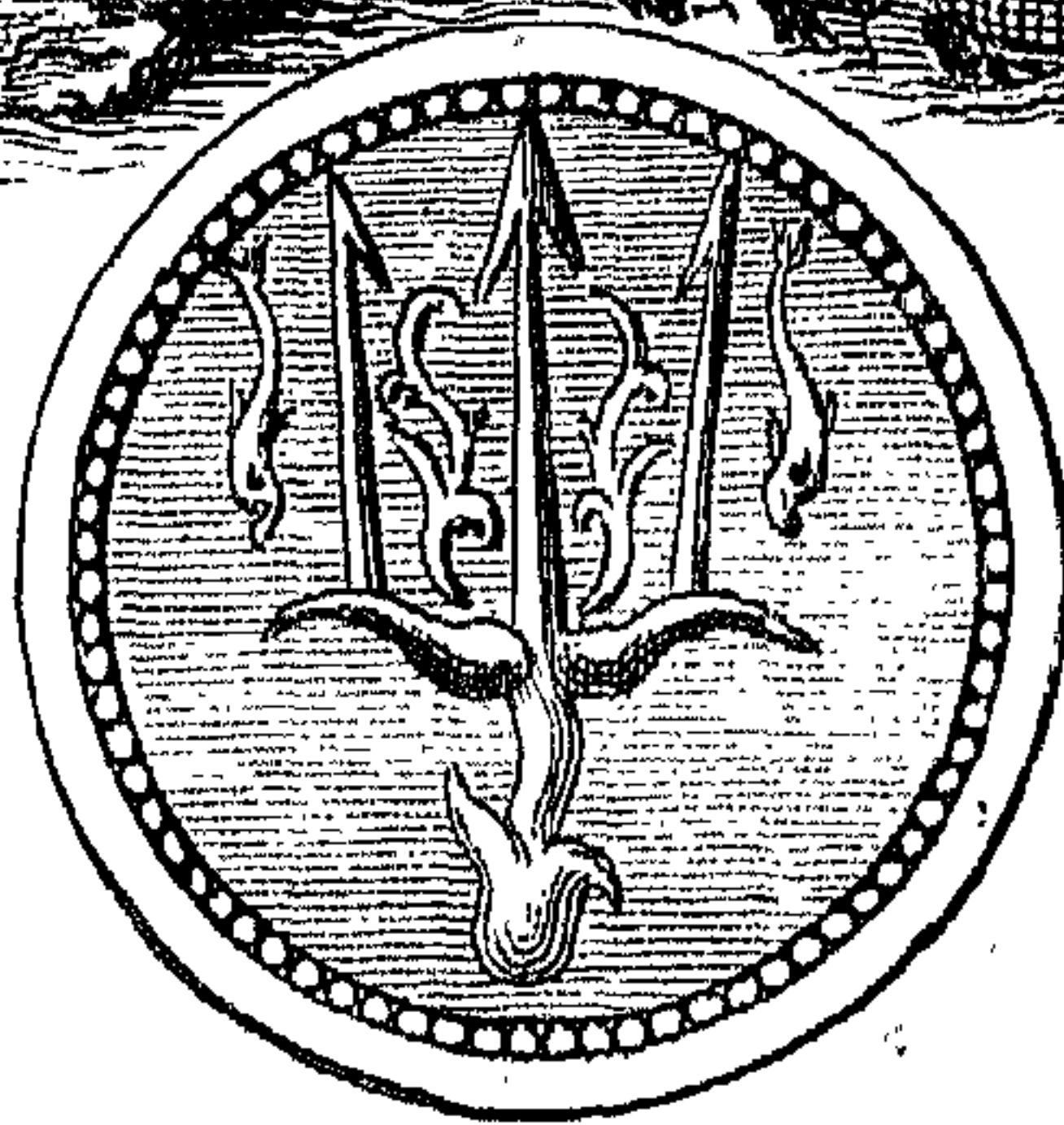
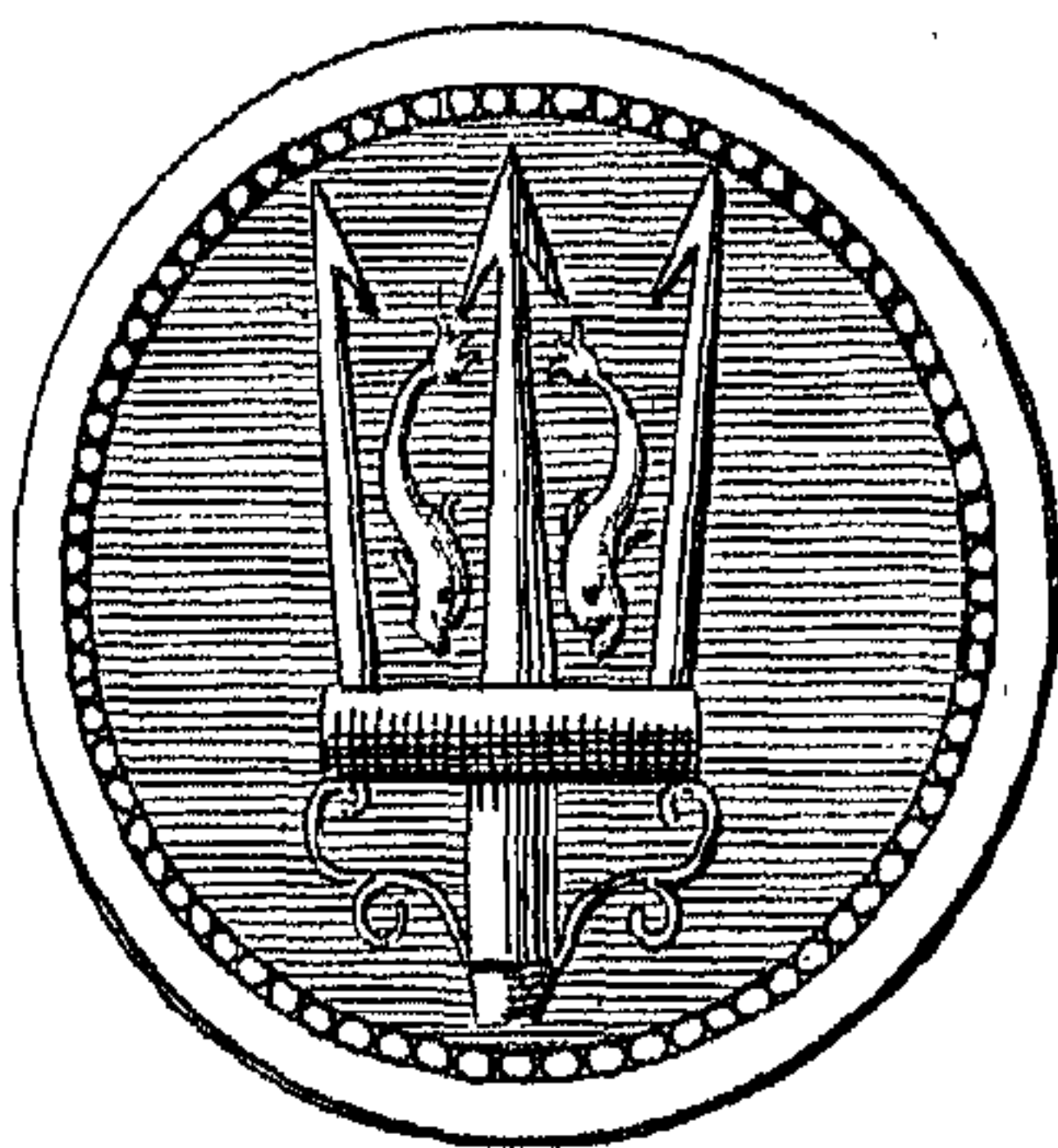
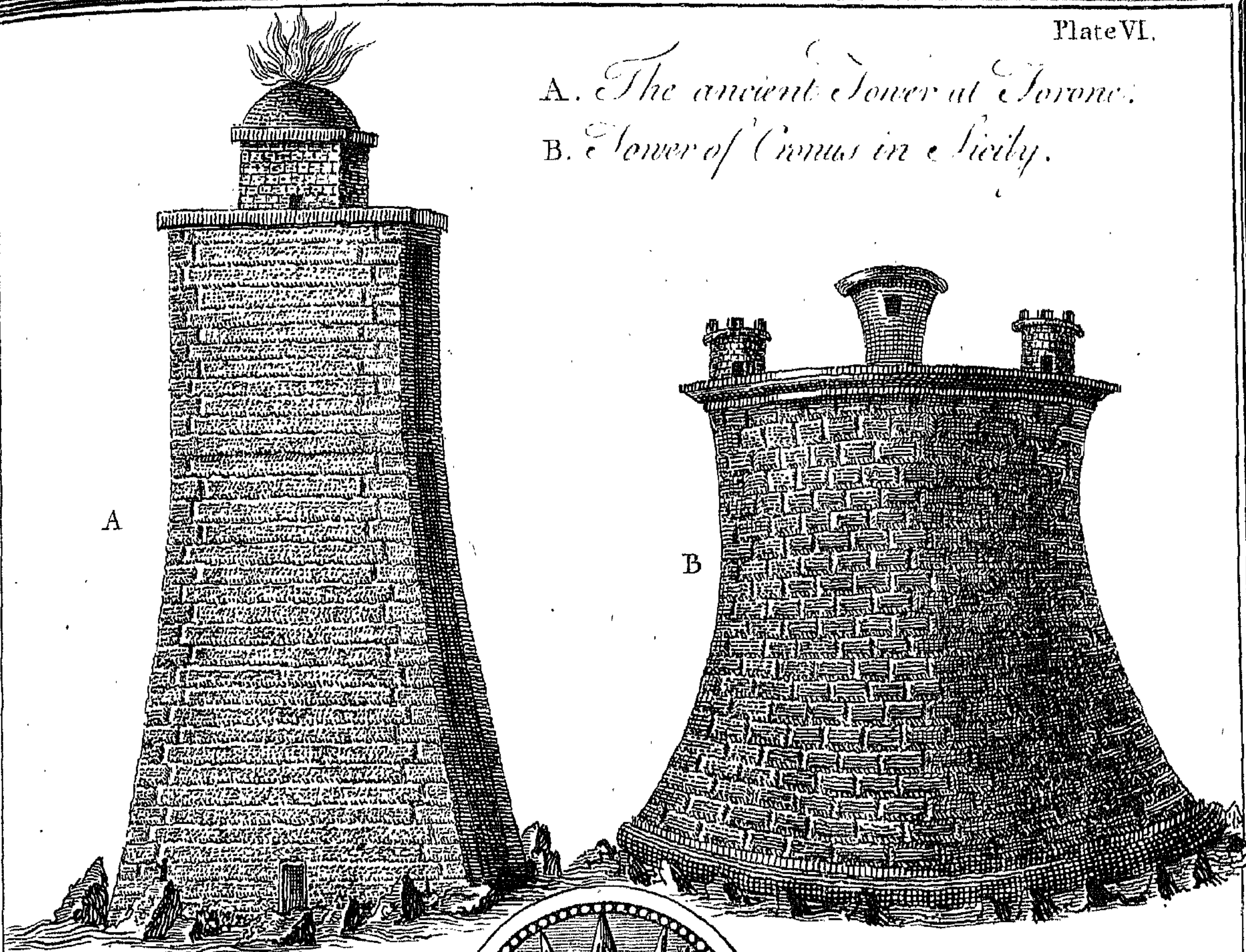
same temple had different names from the diversity of the God's titles, who was there worshiped. It was called Tor-Caph-El; which was changed to τρικεφαλος, just as Cahen-Caph-El was rendered κυνοκεφαλος: and Cerberus was from hence supposed to have had three heads. It was also stiled Tor-Keren, Turris Regia; which suffered a like change with the word above, being expressed τρικαρηνος: and Cahen Ades or Cerberus was from hence supposed to have been a triple-headed monster. That these idle figments took their rise from names of places, ill expressed, and misinterpreted, may be proved from Palæphatus. He abundantly shews, that the mistake arose from hence; though he does not point out precisely the mode of deviation. He first speaks of Geryon, who was supposed to have had three heads, and was thence stiled τρικεφαλος. <sup>31</sup> Ἦν δὲ τοιοῦδε τετρά· πολις ἐστὶν ἐν τῷ Εὐξίνῳ ποντῷ Τρικαρηνία καλεσμένη κλ. *The purport of the fable about Geryones is this. There was upon the Pontus Euxinus a city named Tricarenia: and from thence came the history Γηρυονος τρι Τρικαρηνης, of Geryon the Tricarenian, which was interpreted, a man with three heads.* He mentions the same thing of Cerberus. <sup>32</sup> Λεγασιν περὶ Κερβερος, ὡς κυωνην, ἔχων τρεῖς κεφαλὰς· δηλον δὲ ὅτι καὶ ἕτος ἀπὸ τῆς πόλεως ἐκλήθη Τρικαρηνος, ὥσπερ ὁ Γηρυονης. *They say of Cerberus, that he was a dog with three heads: but it is plain that he was so called from a city named Tricaren, or Tricarenia, as well*

<sup>31</sup> Palæphatus. P. 56.

<sup>32</sup> Palæphatus. P. 96.



A. *The ancient Tower at Torone.*  
B. *Tower of Cronus in Sicily.*



*Ancient*      *Trident.*



as *Geryones*. Palæphatus says very truly that the strange notion arose from a place. But to state more precisely the grounds of the mistake, we must observe that from the ancient Tor-Caph-El arose the blunder about *τρικεφαλός*; as from Tor-Keren, rendered Tricarenia, was formed the term *τρικαρηνός*: and these personages in consequence of it were described with three heads.

As I often quote from Palæphatus, it may be proper to say something concerning him. He wrote early: and seems to have been a serious, and sensible person; one, who saw the absurdity of the fables, upon which the theology of his country was founded. In the purport of his name is signified an antiquarian; a person, who dealt in remote researches: and there is no impossibility, but that there might have casually arisen this correspondence between his name and writings. But, I think, it is hardly probable. As he wrote against the mythology of his country, I should imagine that *Παλαιφάτος*, Palæphatus, was an assumed name, which he took for a blind, in order to screen himself from persecution: for the nature of his writings made him liable to much ill will. One little treatise of <sup>33</sup> Palæphatus about Orion is quoted verbatim by the Scholiast upon <sup>34</sup> Homer, who speaks of it as a quotation from Euphorion. I should therefore think, that Euphorion was the name of this writer: but as there were many learned men so called, it may be difficult to determine which was the author of this treatise.

<sup>33</sup> Palæphatus. P. 20.

<sup>34</sup> Iliad. Σ. V. 486.



Homer, who has constructed the noblest poem, that was ever framed, from the strangest materials, abounds with allegory and mysterious description. He often introduces ideal personages, his notions of which he borrowed from edifices, hills, and fountains; and from whatever favoured of wonder and antiquity. He seems sometimes to blend together two different characters of the same thing, a borrowed one, and a real; so as to make the true history, if there should be any truth at bottom, the more extraordinary, and entertaining.

I cannot help thinking, that Otus and Ephialtes, those gigantic youths, so celebrated by the Poets, were two lofty towers. They were building to Alohim, called <sup>34</sup> Aloëus; but were probably overthrown by an earthquake. They are spoken of by Pindar as the sons of Iphimedeia; and are supposed to have been slain by Apollo in the island Naxos.

<sup>35</sup> *Εν δὲ Ναξῷ*

*Φαντι θανειν λιπαρὰ Ἰφιμεδείας παῖδας*

*Ὠτον, καὶ σε, τολμαῖς Εφιαλτὰ ἀναξ.*

They are also mentioned by Homer, who stiles them *γηγενεῖς*, or earthborn: and his description is equally fine.

<sup>36</sup> *Καὶ ῥ' ἔτεκεν δύο παῖδε, μινυνθαδίῳ δὲ γενεᾷθην,*

*Ὠτον τ' ἀντιθεόν, τηλεκλειτόν τ' Εφιαλτήν·*

*Ὅους δὴ μήκισους θρεψέ ζειδῶρος ἀρῶρα,*

*Καὶ πολὺ καλλίστες μετὰ γε κλυτὸν Ὠρίωνα.*

<sup>34</sup> Diodorus Siculus. L. 5. p. 324.

<sup>35</sup> Pindar. Pyth. Ode 4. p. 243.

<sup>36</sup> Homer. Odyss. A. V. 306.

Εννεωροι γαρ τοιγε, και εννεαπηχες ησαν

Ευρος, αταρ μηκος γε γενεσθην εννεοργυιοι.

Homer includes Orion in this description, whom he mentions elsewhere; and seems to borrow his ideas from a similar object, some tower, or temple, that was sacred to him. Orion was Nimrod, the great hunter in the Scriptures, called by the Greeks Nebrod. He was the founder of Babel, or Babylon; and is represented as a gigantic personage. The author of the Paschal Chronicle speaks of him in this light.  
<sup>37</sup> Νεβρωδ Γιγαντα, τον την Βαβυλωνιαν κτισαντα—οντινα καλουν Ωριωνα. He is called Alorus by Abydenus, and Apollodorus; which was often rendered with the Amonian prefix Pelorus. Homer describes him as a great hunter; and of an enormous stature, even superior to the Aloeidæ above mentioned.

<sup>38</sup> Τον δε μετ' Ωριωνα Πελωριον εισενοησα,

Θηρας ομυ ειλευντα κατ' ασφοδελον λειμωνα.

The Poet styles him Pelorian; which betokens something vast, and is applicable to any towering personage, but particularly to Orion. For the term Pelorus is the name, by which the towers of Orion were called. Of these there seems to have been one in Delos: and another of more note, to which Homer probably alluded, in Sicily; where Orion was particularly revered. The strait of Rhegium was a dangerous pass: and this edifice was erected for the security of

<sup>37</sup> Chron. Paschale. P. 36.

Νεβρωδ—αλεων Ωριωνα. Cedrenus. P. 141

<sup>38</sup> Homer. Odyss. Λ. V. 571.



those, who were obliged to go through it. It stood near Zancle; and was called <sup>39</sup> Pelorus, because it was sacred to Alorus, the same as <sup>40</sup> Orion. There was likewise a river named from him, and rendered by Lycophron <sup>41</sup> Elorus. The tower is mentioned by Strabo; but more particularly by Diodorus Siculus. He informs us that, according to the tradition of the place, Orion there resided; and that, among other works, he raised this very mound and promontory, called Pelorus and Pelorias, together with the temple, which was situated upon it. <sup>42</sup> Ωρειώνα προσχωσαι το κατα την Πελωριαδα κείμενον ακρωτηριον, και το τεμενος τς Ποσειδωνος κατασκευασαι, τιμωμενον ὑπο των εγχωριων διαφεροντως. We find from hence that there was a tower of this sort, which belonged to Orion: and that the word Pelorion was a term borrowed from these edifices, and made use of metaphorically, to denote any thing stupendous and large. The description in Homer is of a mixed nature: wherein he retains the ancient tradition of a gigantic person; but borrows his ideas from the towers sacred to him. I have taken notice before, that all temples of old were supposed to be oracular; and

<sup>39</sup> Strabo. L. 3. p. 259.

<sup>40</sup> Alorus was the first king of Babylon; and the same person as Orion, and Nimrod. See Radicals. P. 9. notes.

<sup>41</sup> Έλωρος, ενθα ψυχρον ευβαλλει ποτον. Lycophron. V. 1033.

Ρειθρων Έλωρς προδεν. Idem. V. 1184. Ο ποταμος ο Έλωρος εσχε το ονομα απο τινος βασιλεως Έλωρς. Schol. ibid. There were in Sicily many places of this name; Πεδιον Έλωριον. Diodorus. L. 13. p. 148. Elorus Castellum. Fazellus. Dec. 1. L. 4. c. 2.

Via Helorina. Έλωρος πολις. Cluver. Sicilia Antiqua. L. 1. c. 13. p. 186.

<sup>42</sup> Diodorus Siculus. L. 4. p. 284.

by the Amonians were called Pator and Patara. This temple of Orion was undoubtedly a Pator; to which mariners resorted to know the event of their voyage, and to make their offerings to the God. It was on this account stiled Tor Pator; which being by the Greeks expressed *τριπατωρ*, tripator, gave rise to the notion, that this earthborn giant had three fathers.

<sup>43</sup> *Ὀρίων τριπατωρ ἀπο μητέρος ἀνθ' ὅρε γαίης.*

These towers near the sea were made use of to form a judgment of the weather, and to observe the heavens: and those, which belonged to cities, were generally in the Acropolis, or higher part of the place. This by the Amonians was named Bosrah; and the citadel of Carthage, as well as of other cities, is known to have been so denominated. But the Greeks by an unavoidable fatality rendered it uniformly <sup>44</sup> *βύρσα*, bursa, a skin: and when some of them succeeded to Zancle <sup>45</sup> in Sicily, finding that Orion had some reference to Ouran or Ouranus, and from the name of the temple (*τριπατωρ*) judging that he must have had three fathers, they immediately went to work, in order to reconcile these different ideas. They accordingly changed Ouran to *ερειν*; and thinking the misconstrued hide *βύρσα* no improper utensil for their purpose, they made these three fathers cooperate in a most wonderful manner for the production of this ima-

<sup>43</sup> Nonni Dionysiaca. L. 13. p. 356.

<sup>44</sup> Κατὰ μέσσην δὲ τὴν πόλιν ἢ ἀκρόπολιν, ἣν ἐκαλεῖν βύρσαν, σφύρας ἱκανῶς ὀρθία. Strabo. L. 17. p. 1189.

See also Justin. L. 18. c. 5. and Livy. L. 34. c. 62.

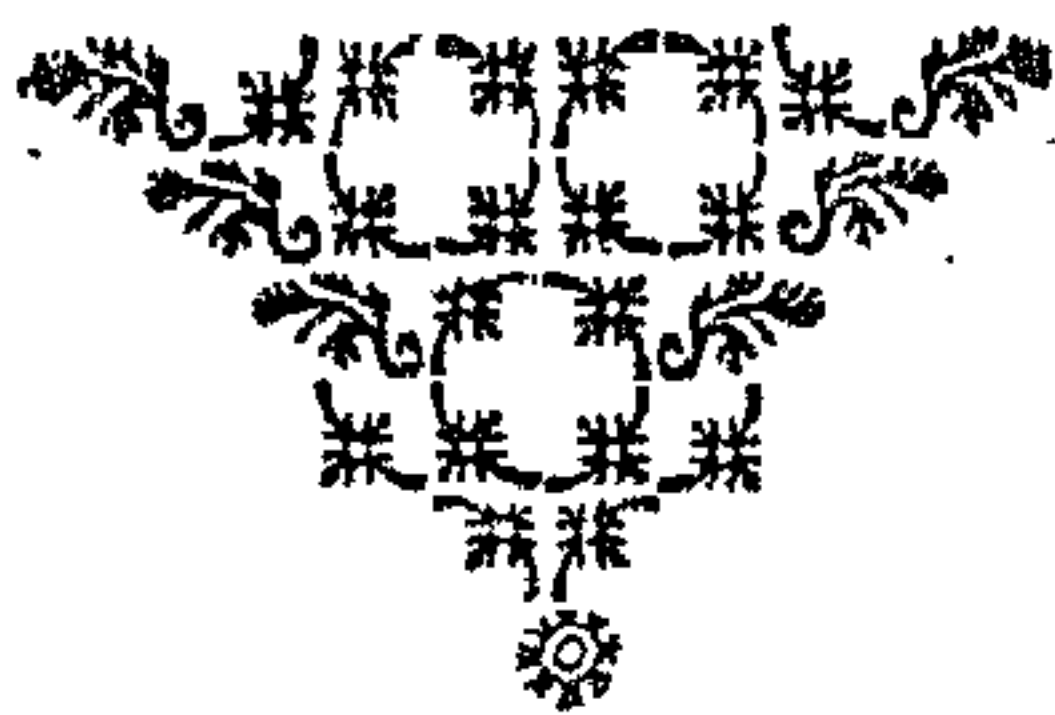
<sup>45</sup> Ζαγκλὴ πόλις Σικελίας—ἀπὸ Ζαγκλῆ τε γηγενὲς. Stephanus Byzant.



ginary person; inventing the most slovenly legend, that ever was devised. <sup>46</sup> Τρεῖς (Θεοί) τὸ σφαγέντος βοὸς βύρση ἐνέξησαν, καὶ ἐξ αὐτῆς Ὀρίων ἐγένετο. Tres Dei in bovis mac-tati pelle minxerunt, et inde natus est Orion.

<sup>46</sup> Scholia in Lycophron. V. 328.<sup>1</sup>

Ὀρίων—κατὰ τὴν τὸ β εἰς ω ἀπο τὸ ἐρίων ἐστὶν ἀπὸ ἱστορίας τὸ ἐξηται τὸς θεὸς ἐν τῇ βύρσῃ, καὶ γενέσθαι αὐτόν. Etymolog. Mag. Ὀρίων.



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T I T and T I T H.

WHEN towers were situated upon eminences fashioned very round, they were by the Amónians called Tith; which answers to תִּית in Hebrew, and to <sup>1</sup> τιτθη, and τιτθος in Greek. They were so denominated from their resemblance to a woman's breast; and were particularly sacred to Orus, and Osiris, the Deities of light, who by the Grecians were represented under the title of Apollo. Hence the summit of Parnassus was <sup>2</sup> named Tithorea from Tith-Or: and hard by was a city, mentioned by Pausanias, of the same name; which was alike sacred to Orus, and Apollo. The same author takes notice of a hill near Epidaurus, called <sup>3</sup> Τιτθειον ορος Απολλωνος. There was a summit of the like nature at Samos, which is by Callimachus stiled *the breast of Parthenia*: <sup>4</sup> Διαδροχον υδατι μασον Παρθενιης. Mounds of this nature are often by Pausanias, and

<sup>1</sup> Τιτθη, τιτθος, τιτθιον, μασος. Hesychius.

<sup>2</sup> Pausanias. L. 10. p. 878.

<sup>3</sup> Ορος—ὅ δὴ Τιτθειον ονομαζουσιν ἐφ' ἡμῶν, τήνικαυτα δὲ ἐκαλεῖτο Μυρτιον. Pausan. L. 2. p. 170.

<sup>4</sup> Callimach. Hymn in Delon. V. 48. Μαστοι often taken notice of by Xenophon. Αναξας. L. 4. p. 320. A hill at Lesbos. Εν Λεσβῳ κλεινης Ερεσθ περιχυμονι ΜΑΣΤΩ, Athenæus. L. 3. p. 111. Εχει δ' εν αυτω και μαστοι. Polyb. L. 1. p. 57.



Strabo, termed from their resemblance <sup>5</sup> *μασσοειδεις*. Tithonus, whose longevity is so much celebrated, was nothing more than one of these structures, a Pharos sacred to the sun, as the name plainly shews. Tith-On is *μασος ηλις*, *the mount of the* <sup>6</sup> *Sun*. As he supplied the place of that luminary, he is said to have been beloved by Aurora, and through her favour to have lived many ages. This indeed is the reverse of that, which is fabled of the <sup>7</sup> Cyclopes, whose history equally relates to edifices. They are said to have raised the jealousy of Apollo, and to have been slain by his arrows: yet it will be found at bottom of the same purport. The Cyclopiæ turrets upon the Sicilian shore fronted due east: and their lights must necessarily have been extinguished by the rays of the rising Sun. This, I imagine, is the meaning of Apollo's slaying the Cyclopes with his arrows. Tethys, the ancient Goddess of the sea, was nothing else but an old tower upon a mount; of the same shape, and erected for the same purposes, as those above. On this account it was called Tith-Is, *μασος πυρος*. Thetis seems to have been a transposition of the same name; and was probably a Pharos, or Firetower near the sea.

These mounts, *λοφοι μασσοειδεις*, were not only in Greece; but in Egypt, Syria, and most parts of the world. They

<sup>5</sup> Strabo mentions in Cyprus, *Αμαθες πολις—και ορος μασσοειδες Ολυμπος*. L. 14. p. 1001.

<sup>6</sup> The Circean promontory in Italy seems to have been named Tit-On; for the bay below is by Lycophron stiled Titonian. *Τιτωνιον τε χευμα*. V. 1275. Rivers and seas were often denominated from places, near which they flowed.

<sup>7</sup> Of the Cyclopes I shall hereafter treat at large.

were

were generally formed by art; being composed of earth, raised very high; which was sloped gradually, and with great exactness: and the top of all was crowned with a fair tower. The situation of these buildings made them be looked upon as places of great safety: and the reverence, in which they were held, added to the security. On these accounts they were the repositories of much wealth and treasure: in times of peril they were crowded with things of value. In Assyria was a temple named Azara; which the Parthian plundered, and is said to have carried off ten thousand talents: <sup>8</sup> Καὶ ἔρε ταλαντων μυριων γαζαν. The same author mentions two towers of this sort in Judea, not far from Jericho, belonging to Aristobulus and Alexander, and stiled <sup>9</sup> Γαζοφυλακία των Τυραννων: which were taken by Pompeius Magnus in his war with the Jews. There were often two of these mounds of equal height in the same inclosure; such as are described by Josephus at Machærus near some warm fountains. He mentions here a cavern and a rock; <sup>10</sup> σπηλαιον—τῇ πετρᾷ πρὸς ἄσπῃ σκεπομενον· ταύτης ἀνωθεν ὥστανει μασοὶ δύο ἀνεχσιν, ἀλλήλων ὀλίγῳ διεσώτες: *and above it two round hills like breasts, at no great distance from each other.* To such as these Solomon alludes, when he makes his beloved say, <sup>11</sup> *I am a wall, and my breasts like towers.* Though the word חֲמוּהָ, Chumah, or Comah, be ge-

<sup>8</sup> Strabo. L. 16. p. 1080. Azara signified a treasure.

<sup>9</sup> Strabo. L. 16. p. 1106.

<sup>10</sup> Bell. Jud. L. 7. p. 417.

<sup>11</sup> Canticles. C. 8. v. 10.



nerally rendered a wall ; yet I should think that in this place it signified the ground, which the wall surrounded : an inclosure sacred to Cham, the Sun, who was particularly worshiped in such places. The Mizraim called these hills Typhon, and the cities, where they were erected, Typhonian. But as they stood within enclosures sacred to Chom, they were also stiled Choma. This, I imagine, was the meaning of the term in this place, and in some others ; where the text alludes to a different nation, and to a foreign mode of worship. In these temples the Sun was principally adored, and the rites of fire celebrated : and this seems to have been the reason, why the judgment denounced against them is uniformly, that they shall be destroyed by fire. If we suppose Comah to mean a mere wall, I do not see why fire should be so particularly destined against a part, which is the least combustible. The Deity says, <sup>12</sup> *I will kindle a fire in the wall of Damascus.* <sup>13</sup> *I will send a fire on the wall of Gaza.* <sup>14</sup> *I will send a fire on the wall of Tyrus.* <sup>15</sup> *I will kindle a* <sup>16</sup> *fire in the wall of Rabbah.* As the crime, which brought down this curse, was idolatry, and the term used in all these instances is Chomah ; I should think that it related to a temple of Chom, and his high places, called by the Greeks *λοφοι μασσειδεις* : and to these the spouse of Solomon cer-

<sup>12</sup> Jeremiah. C. 49. v. 27.

<sup>13</sup> Amos. C. 1. v. 7.

<sup>14</sup> Amos. C. 1. v. 10.

<sup>15</sup> Amos. C. 1. v. 14.

<sup>16</sup> It is remarkable, that in many of the very ancient temples there was a tradition of their having suffered by lightning,

tainly alludes, when she says, *εγω τειχος, και οι μαστοι μου ως πύργοι*. This will appear from another passage in Solomon, where he makes his beloved say, <sup>17</sup> *We have a little sister, and she hath no breasts. If she be a Comah, we will build upon her a palace of silver*. A palace cannot be supposed to be built upon a wall; though it may be inclosed with one. The place for building was a Comah, or eminence. It is said of Jotham king of Judah, that <sup>18</sup> *on the wall of Ophel he built much*. Ophel is literally Pytho Sol, the Ophite Deity of Egypt and Canaan. What is here termed a wall, was a Comah, or high place, which had been of old erected to the sun by the Jebusites. This Jotham fortified, and turned it to advantage; whereas before it was not used, or used for a bad purpose. The ground set apart for such use was generally oval; and towards one extremity of the long diameter, as it were in the focus, were these mounds and towers erected. As they were generally royal edifices, and at the same time held sacred; they were termed Tarchon, like Tarchonium in Hetruria: which by a corruption was in later times rendered Trachon, *Τραχων*. There were two hills of this denomination near Damascus; from whence undoubtedly the Regio Trachonitis received its name: <sup>19</sup> *ὑπερκεινται δε αὐτης (Δαμασκ) δυο λεγομενοι Τραχωνες*. These were hills with towers, and must have been very fair to see to. Solomon takes notice of a hill of this sort upon <sup>20</sup> *Lebanon*,

<sup>17</sup> Canticles. C. 8. v. 8.

<sup>18</sup> 2 Chron. C. 27. v. 3.

<sup>19</sup> Strabo. L. 16. p. 1096.

<sup>20</sup> Canticles. C. 7. v. 4.



looking toward *Damascus*; which he speaks of as a beautiful structure. The term *Trachon* seems to have been still farther sophisticated by the Greeks, and expressed *Δρακων*, *Dracon*: from whence in great measure arose the notion of treasures being guarded by <sup>21</sup> Dragons. We read of the gardens of the *Hesperides* being under the protection of a sleepless serpent: and the golden fleece at *Colchis* was entrusted to such another guardian; of which there is a fine description in *Apollonius*.

<sup>22</sup> Πυργος εισοψεθε Κυταεος Αιηταο,  
 Αλσος τε σκιοεν Αρεος, τοθι κωας επ' ακρης  
 Πεπταμενον φηγοιο Δρακων, τερας αινον ιδεσθαι,  
 Αμφις οπιπτευει δεδοκημενος· ουδε οι ημαρ,  
 Ου κνεφας ηδυμος υπνος αναιδεα δαμναται οσσε.

*Nonnus* often introduces a dragon as a protector of virginity; watching while the damsel slumbered, but sleepless itself:

<sup>23</sup> Υπναλεης αγρυπνον οπιπτευτηρα κορειης: and in another place he mentions <sup>24</sup> Φρυγον εχεις απελεθρον Οφιν. Such a one guarded the nymph *Chalcomeda*, <sup>25</sup> Παρθενικης αγαμοιο βοηθοος. The Goddess *Proserpine* had two <sup>26</sup> dragons to protect her, by the appointment of her mother *Demeter*.

<sup>21</sup> Pervenit ad Draconis speluncam ultimam,

Custodiebat qui thesauros abditos. *Phædrus*. L. 4. Fab. 18.

See *Macrobius*. *Saturn*. L. 1. c. 20. of dragons guarding treasures.

<sup>22</sup> *Apollonius Rhodius*. L. 2. v. 405.

<sup>23</sup> *Nonni Dionysiaca*. L. 14. p. 408.

<sup>24</sup> *Nonni Dionys.* L. 33. p. 840.

<sup>25</sup> *Nonni Dionys.* L. 35. p. 876.

<sup>26</sup> *Nonni Dionys.* L. 6. p. 186.

Such are the poetical representations : but the history at bottom relates to sacred towers, dedicated to the symbolical worship of the serpent ; where there was a perpetual watch, and a light ever burning. The Titans, *ΤΙΤΑΝΕΣ*, were properly Titanians ; a people so denominated from their worship, and from the places, where it was celebrated. They are, like Orion and the Cyclopians, represented as gigantic persons : and they were of the same race, the children of Anak. The Titanian temples were stately edifices, erected in Chaldea, as well as in lower Egypt, upon mounds of earth, *λοφοι μασηοειδεις*, and sacred to Hanes ; *Τιτανις*, and *Τιτανες* are compounds of Tit-Hanes ; and signify literally *μασος ἡλις*, the conical hill of Orus. They were by their situation strong, and probably made otherwise defensible.

In respect to the legends about dragons, I am persuaded that the ancients sometimes did wilfully misrepresent things, in order to increase the wonder. Iphicrates related, that in Mauritania there were dragons of such extent, that grass grew upon their backs : <sup>27</sup> *Δρακοντας τε λεγει μεγαλεις, ὥς τε και ποαν επιπεφυκεναι*. What can be meant under this representation but a Dracontium, within whose precincts they encouraged verdure ? It is said of Taxiles, a mighty prince in India, and a rival of Porus, that, upon the arrival of Alexander the Great, he shewed him every thing that was in his country curious, and which could win the attention of a foreigner. Among other things he carried him to see a

<sup>27</sup> Strabo. L. 17. p. 1183.



<sup>28</sup> Dragon, which was sacred to Dionusus; and itself esteemed a God. It was of a stupendous size, being in extent equal to five acres; and resided in a low deep place, walled round to a great height. The Indians offered sacrifices to it: and it was daily fed by them from their flocks and herds; which it devoured at an amazing rate. In short my author says, that it was treated rather as a tyrant, than a benevolent Deity. Two Dragons of the like nature are mentioned by <sup>29</sup> Strabo; which are said to have resided in the mountains of Abisares, or Abiosares in India: the one was eighty cubits in length, the other one hundred and forty. Similar to the above is the account given by Posidonius of a serpent, which he saw in the plains of *Macra*, a region in Syria; and which he styles <sup>30</sup> δρακοντα πεπτωκوتا νεκρον. He says, that it was about an acre in length; and of a thickness so remarkable, as that two persons on horseback when they rode on the opposite sides, could not see one another. Each scale was as

<sup>28</sup> Εν δε τοις εδειξε και ζων υπερφουε, Διονυσου αγαλμα, ο Ινδοι εθουν. Δρακωνων ην, μηκος πενταπλεθρον· ετρεφετο δε εν χωριω κοιλω, εν κρημνω βαθει, τειχει υψηλω υπερ των ακρων περιβεβλημενος· και ανηλισκε τας Ινδων αγελας. κτλ. Maximus Tyr. Dissert. 8. C. 6. p. 85.

<sup>29</sup> Strabo. L. 15. p. 1022.

<sup>30</sup> Μακρα πεδιον. Εν ταυτω δε Ποσειδωνιος ισχορει τον Δρακοντα πεπτωκوتا οραθηναι νεκρον, μηκος σχεδον τι και πλεθριαιον, παχος δε, ωσθ' ιππεας εκατερωθεν παρασταντας αλληλες μη καθαραν χασμα δε, ως' επιπτον δεξαδαι, της δε φολιδος λεπιδα εκαστην υπεραιουσαν θυρεα. Strabo. L. 16. p. 1095. The epithet πεπτωκως could not properly be given to a serpent: but to a building decayed, and in ruins nothing is more applicable. A serpent creeps upon its belly, and is even with the ground, which he goes over; and cannot fall lower. The moderns indeed delineate dragons with legs: but I do not know that this was customary among the ancients.

big

big as a shield: and a man might ride in at its mouth. What can this description allude to, this *δρακων πεπτωκως*, but the ruins of an ancient Ophite temple; which is represented in this enigmatical manner to raise admiration? The plains of Macra were not far from Mount Lebanon, and Hermon; where the Hivites resided; and where serpent-worship particularly prevailed. The Indian Dragon above mentioned seems to have been of the same nature. It was probably a temple, and its environs; where a society of priests resided, who were maintained by the public; and who worshiped the Deity under the semblance of a serpent. Tityus must be ranked among the monsters of this class. He is by the Poets represented as a stupendous being, an earthborn giant;

<sup>31</sup> *Terræ omniparentis alumnum,*

——per tota novem cui jugera corpus

*Porrigitur.*

By which is meant, that he was a tower, erected upon a conical mount of earth, which stood in an enclosure of nine acres. He is said to have a vulture preying upon his heart, or liver; *immortale jecur tondens*. The whole of which history is borrowed from Homer, who mentions two vultures engaged in tormenting him.

<sup>32</sup> *Και Τιτυον ειδον Γαιης ερικυδους υιον,*

<sup>31</sup> Virgil. *Æneis*. L. 6. v. 595.

<sup>32</sup> Homer. *Odyss.* L. Λ. v. 575.

Quintus Calaber stiles him *πελυπελεθρος*.

*Πελυπελεθρος εκειτο κατα χθονος ευρυπεδοιο.* L. 3. v. 395.

*Τιτυον μεγαλιν, ον ρ' ετεκεν γε*

*Δι' Ελαρη, θρεψεν δε και αψ' ελοχευσατο Γαια.*

*Apollon. Rhodius.* L. ι. v. 761.



Κείμενον ἐν δαπέδῳ· ὁδ' ἐπ' ἐννεα κείτο πελεθρα·  
 Γυπε δε μιν ἑκάτερθε παρημένοι ἦπαρ ἐκείρον,  
 Δεξιτρον ἐσω δυνόντες, ὁδ' οὐκ ἀπαμυνετο χερσὶ.

The same story is told of Prometheus, who is said to have been exposed upon Mount Caucasus near Colchis; with this variation, that an eagle is placed over him, preying upon his heart. These strange histories are undoubtedly taken from the symbols and devices, which were carved upon the front of the ancient Amonian temples; and especially those of Egypt. The eagle, and the vulture, were the insignia of that country: whence it was called Ai-Gupt, and <sup>33</sup> Aetia, from Ait and Gupt, which signified an eagle and vulture. Ait was properly a title of the Deity, and signified heat: and the heart, the center of vital heat, was among the Egyptians stiled <sup>34</sup> Ait: hence we are told by <sup>35</sup> Orus Apollo, that a heart over burning coals was an emblem of Egypt. The Amonians dealt much in hieroglyphical representations. Nonnus mentions one of this sort, which seems to have been a curious emblem of the Sun. It was engraved upon a jasper, and worn for a bracelet. Two serpents entwined together, with their heads different ways, were depicted in a semicircular manner round the extreme part of the gem. At

<sup>33</sup> Αἰγυπτὸς — ἐκλήθη Μυσσάρα — καὶ Αἰρία, καὶ Ποταμιτίς, καὶ Αἰτία, ἀπὸ τινὸς Ἰνδῶ Αἰτῆ. Stephanus Byzant.

Eustathius mentions, Καὶ Αἰτία, ἀπὸ τινὸς Ἰνδῶ Αἰτῆ. κτλ. In Dionysium. V. 239. p. 42.

<sup>34</sup> Orus Apollo stiles it in the Ionian manner Ἡθ. L. i. c. 7. p. 10. Τοῦδε Ἡθ καρδία.

<sup>35</sup> Αἰγυπτὸν δε γράφοντες, θυμιατήριον καίονμενον ζωγράφουσι, καὶ ἐπάνω καρδίαν. I. i. c. 22. p. 38. It also signified an eagle,

the

the top between their heads was an eagle; and beneath a sacred carriage, called Cemus.

<sup>35</sup> ΑΙΕΤΟΣ ἦν ΧΡΥΣΕΙΟΣ, ὅΤΕ ΠΛΑΤΥΝ ΗΕΞΑ ΤΕΜΝΩΝ,  
ΟΨΘΟΣ, ΕΧΙΔΝΑΙΩΝ ΔΙΔΥΜΩΝ ΜΕΣΣΗΓΥ ΚΑΡΗΝΩΝ,  
ΎΨΙΦΑΝΗΣ ΠΤΕΡΥΓΩΝ ΠΙΣΥΡΩΝ ΤΕΤΡΑΖΥΓΙ ΚΗΜΩ.  
Τῇ ΜΕΝ ΞΑΝΘΟΣ ΙΑΣΠΙΣ ΕΠΕΤΡΕΧΕ.

The history of Tityus, Prometheus, and many other poetical personages, was certainly taken from hieroglyphics misunderstood, and badly explained. Prometheus was worshiped by the Colchians as a Deity; and had a temple and high place, called <sup>36</sup> Πέτρα Τυφασονία, upon Mount Caucasus: and the device upon the portal was Egyptian, an eagle over a heart. The magnitude of these personages was taken from the extent of the temple inclosures. The words, *per tota novem cui jugera corpus Porrigitur*, relate to a garden of so many acres. There were many such inclosures, as I have before taken notice: some of them were beautifully planted, and ornamented with pavilions and fountains, and called Paradisi. One of this sort stood in Syria upon the river <sup>37</sup> Typhon, called afterwards Orontes. Places of this nature are alluded to under the description of the gardens of the Hesperides, and Alcinous; and the gardens of Ado-

<sup>35</sup> See the whole in Nonnus. L. 5. p. 148. It seems to have been a winged machine, which is called Κημος, from Cham the Sun. Hence the notion of the chariot of the Sun, and horses of the same.

<sup>36</sup> Καυκασὸς ἐν κημοῖσι, Τυφασονίη ὅτε πέτρα. Apollonius Rhodius. L. 2. v. 1214.

<sup>37</sup> Typhon was a high place; but represented as a Giant, and supposed to be thunderstruck here, near the city Antioch. Strabo. L. 16. p. 1090. Here was Νυμφαῖον, σπηλαῖον τι ἱερὸν. P. 1091.



nis. Such were those at Phaneas in Palestine; and those beautiful gardens of Daphne upon the Orontes above mentioned; and in the shady parts of Mount Libanus. Those of Daphne are described by Strabo, who mentions,  
<sup>38</sup> Μεγα τε και συνηγεφες αλσος, διαρρεομενον πηγαισις υδασιν· εν μεσω δε Ασυλον τεμενος, και νεως Απολλωνοι και Αρτεμιδος. *There was a fine wide extended grove, which sheltered the whole place; and which was watered with numberless fountains. In the centre of the whole was a sanctuary and asylum, sacred to Artemis and Apollo.* The Groves of Daphne upon the mountains Heræi in Sicily, and the garden and temple at bottom were very noble; and are finely described by  
<sup>39</sup> Diodorus.

I have taken notice that the word δρακων, draco, was a mistake for Tarchon, Ταρχων: which was sometimes expressed Τραχων; as is observable in the Trachones at Damascus. When the Greeks understood that in these temples people worshiped a serpent Deity, they concluded that Trachon was a serpent: and hence came the name of Draco to be appropriated to such an animal. For the Draco was an imaginary being, however afterwards accepted and understood. This is manifest from Servius, who distributes the serpentine species into three tribes; and confines the Draco solely to temples: <sup>40</sup> Angues aquarum sunt, serpentes terrarum,

<sup>38</sup> Strabo. L. 16. p. 1089. He mentions a place near the fountains of the river Orontes called Paradisus: Μεχρι και των τε Οροντε πηγων, αι πλησιον τε τε Λα-  
 κανε η τε Παραδεισε. Strabo. L. 16. p. 1096.

<sup>39</sup> Diodorus Siculus. L. 4. p. 283.

<sup>40</sup> Servii Comment. in Virgil. Æneid. L. 2. v. 204.

**Dracones templorum.** That the notion of such animals took its rise from the temples of the Syrians and Egyptians, and especially from the Trachones, Τραχωνες, at Damascus, seems highly probable from the accounts above : and it may be rendered still more apparent from Damascenus, a supposed hero, who took his name from the city Damascene, or Damascus. He is represented as an earthborn giant, who encountered two dragons : <sup>41</sup> Καὶ χθονος ἀπλετον ὕια, δρακοντοφονον Δαμασηνα. One of the monsters, with which he fought, is described of an enormous size, πεντηκονταπελεθρος Οφίς, *a serpent in extent of fifty acres* : which certainly, as I have before insinuated, must have a reference to the grove and garden, wherein such Ophite temple stood at Damascus. For the general measurement of all these wonderful beings by <sup>42</sup> jugera or acres proves that such an estimate could not relate to any thing of solid contents ; but to an enclosure of that superficies. Of the same nature as these was the gigantic personage, supposed to have been seen at Gades by Cleon Magnesius. He made, it seems, no doubt of Tityus and other such monsters having existed. For being at Gades, he was ordered to go upon a certain expedition by Hercules : and upon his return to the island, he saw upon the shore a huge seam-an, who had been thunderstruck, and lay ex-

<sup>41</sup> Nonni Dionys. L. 25. p. 668.

<sup>42</sup> Tot jugera ventre prementem. Ovid. of the Pytho of Parnassus. Met. L. 1. v. 459.

See Pausanias. L. 10. p. 695. He says, the extent related to the place, ἐνθα ὁ Τίτυς ἐτεθῆ.



tended upon the ground: <sup>43</sup> *τουτον πλεθρα μεν πεντε μαλιστα επεχειν*; and his dimensions were not less than five acres. So Typhon, Caanthus, Orion, are said to have been killed by lightning. Orpheus too, who by some is said to have been torn to pieces by the Thracian women, by others is represented as slain by the bolt of Jupiter: and his epitaph imports as much.

<sup>44</sup> *Θρηϊκα χρυσολυγην τηδ' Ορφεα Μουσai εθαψαν,  
'Ον κτανεν υψιμεδων Ζευς ψολοεντι βελει.*

All these histories relate to sacred inclosures; and to the worship of the serpent, and rites of fire, which were practised within them. Such an inclosure was by the Greeks stiled <sup>45</sup> *τεμενος*, and the mound or high place *ταφος* and *τυμβος*; which had often a tower upon it, esteemed a sanctuary and asylum. Lycophron makes Cassandra say of Diomedes, <sup>46</sup> *ΤΥΜΒΟΣ δ' αυτον εκσωσει*: *the temple, to which he shall fly, shall save him*. In process of time both the word *τυμβος*, as well as *ταφος*, were no longer taken in their original sense; but supposed uniformly to have been places of sepulture. This has turned many temples into tombs: and the Deities, to whom they were sacred, have been represented as

<sup>43</sup> *Ὡς δὲ αὐθις ἐπαυηκεν (τον Κλεοντα) ἐς τὰ Γαδειρα, ἀνδρὰ εὐρεῖν θαλασσιον ΕΚΙΠΕΠΤΩΚΟΤΑ ἐς τὴν γῆν· τούτον πλεθρα μεν πεντε μαλιστα επεχειν, κεραυνωθεντα δὲ ὑπὸ τῆς θεᾶς κατεῖδαι.* Pausan. L. 10. p. 806.

<sup>44</sup> Diogenes Laertius. Proœm. P. 5.

<sup>45</sup> *Τεμενος· ἱερον χωριον ἀφωρισμενον Θεῷ.* Scholia in Homer. Il. L. Γ. v. 696.

*Και τεμενος περιπτυτον Ἀμυκλαισιο Κατωῶν.* Dionysius. Περιηγης. V. 13.

*Ἀσυλον τεμενος* at Daphne upon the Orontes. See above. P. 428.

<sup>46</sup> Lycophron. V. 613.

there buried. There was an Orphic Dracontium at Lesbos ; where a serpent was supposed to have been going to devour the remains of Orpheus : and this temple being of old stiled Petra, it was fabled of the serpent, that he was turned into stone.

<sup>47</sup> Hic ferus expositum peregrinis anguis arenis  
Os petit, et sparsos stillanti rore capillos.  
Tandem Phœbus adest : morsusque inferre parantem  
Arcet ; et in lapidem rictus serpentis apertos  
Congelat ; et patulos, ut erant, indurat hiatus.

All the poetical accounts of heroes engaging with dragons have arisen from a misconception about these towers and temples ; which those persons either founded, or else took in war. Or if they were Deities, of whom the story is told ; these buildings were erected to their honour. But the Greeks made no distinction. They were fond of Heroism ; and interpreted every ancient history according to their own prejudices : and in the most simple narrative could find out a martial atchievement. No colony could settle any where, and build an Ophite temple, but there was supposed to have been a contention between a hero and a dragon. Cadmus, as I have shewn, was described in conflict with such a one near Thebes ; whose teeth he sowed in the earth :

<sup>48</sup> οδοντας

Αονιοιο δρακοντος, ὃν ὠχυγῆν ἐνι Θηβῇ.

<sup>47</sup> Ovid. Metamorph. L. 11. V. 56.

<sup>48</sup> Apollonius Rhodius. L. 3. v. 1176.

Καδμος,



Καδμος, ὅτ' Ευρωπην διζήμενος εισαφικανε,  
Πεφνε.

Serpents are said to have infested <sup>49</sup> Cyprus, when it was occupied by its first inhabitants : and there was a fearful dragon in the isle of <sup>50</sup> Salamis. The Python of Parnassus is well known, which Apollo was supposed to have slain, when he was very young : a story finely told by Apollonius.

<sup>51</sup> Ὡς ποτε πετραιη ὑπο δειραδι Παρνησσοιο  
Δελφυνην τοξοισι πελωριον εξεναριξε,

Κερος εων ετι γυμνος, ετι πλοκαμοισι γεγηθως.

After all, this dragon was a serpent temple ; a tumbos, τυμβος, formed of earth, and esteemed of old oracular. To this Hyginus bears witness. <sup>52</sup> Python, Terræ filius, Draco ingens. Hic ante Apollinem ex oraculo in monte Parnasso responsa dare solitus est. Plutarch says, that the dispute between Apollo and the Dragon was about the privilege of the place.

<sup>53</sup> Οἱ Δελφων θεολογοὶ νομίζουσιν ενταυθα ποτε προς οφιν τῷ Θεῷ περὶ τῆς χρηστηριᾶς μάχην γενεσθαι. From hence we may perceive, that he was in reality the Deity of the temple ; though the Greeks made an idle distinction : and he was treated with divine honours. <sup>54</sup> Πυθοὶ μὲν οὖν ὁ Δρακὼν ὁ Πυθίος θρησκευεται, καὶ τῆς Οφεως ἡ πανηγυρίς καταγγελλεται

<sup>49</sup> Εν δ' ἐπ' εραν Δίας φευγὼν οφιδεα Κυπρον.

Parthenius, as corrected by Vossius. See Notes to Pompon. Mela. P. 391.

<sup>50</sup> Lycophron. V. 110.

<sup>51</sup> Apollonius Rhodius. L. 2. v. 707.

<sup>52</sup> Hyginus. Fab. 140.

<sup>53</sup> Plutarch de Oraculorum defectu. V. 1. p. 417.

<sup>54</sup> Clemens Alexand. Cohort. P. 29.

Πυθια. It is said moreover, that the seventh day was appointed for a festival in the temple, and celebrated with a Pæan to the <sup>55</sup> serpent.

We often read of virgins, who were exposed to dragons, and sea-monsters; and of dragons, which laid waste whole provinces, till they were at length by some person of prowess encountered, and slain. These histories relate to women, who were immured in towers by the sea-side; and to Banditti, who got possession of these places, from whence they infested the adjacent country. The <sup>56</sup> author of the Chronicon Paschale supposes, that Andromeda, whom the Poets describe as chained to a rock, and exposed to a sea-monster, was in reality confined in a temple of Neptune, a Petra of another sort. These dragons are represented as sleepless; because in such places there were commonly lamps burning, and a watch maintained. In those more particularly set apart for religious service, there was a fire, which never went out.

<sup>57</sup> Irrestringta focus servant altaria flammæ.

The dragon of Apollonius is ever watchful.

Ουδὲ οἱ ἡμᾶρ,

Οὐ κνέφας ἡδύμιος ὕπνος ἀναίδεια δαμναται οὐσσε.

What the Poet stiles the eyes of the Dragon, were undoubtedly windows in the upper part of the building, through which the fire appeared. Plutarch takes notice, that in the

<sup>55</sup> Prolegomena to the Pyth. Odes of Pindar.

<sup>56</sup> P. 39.

<sup>57</sup> Silius Ital. L. 3. v. 29.



temple of Amon, there was a <sup>58</sup> light continually burning. The like was observable in other temples of the <sup>59</sup> Egyptians. Pausanias mentions the lamp of Minerva <sup>60</sup> Polias at Athens, which never went out : the same custom was kept up in most of the <sup>61</sup> Prutaneia. The Chaldeans and Persians had sacred hearths ; on which they preserved a <sup>62</sup> perpetual fire. In the temple of <sup>63</sup> Apollo Carneus at Cyrene the fire upon the altar was never suffered to be extinguished. A like account is given by Said Ebn Batrick of the sacred fire, which was preserved in the great temple at <sup>64</sup> Aderbain in Armenia. The Nubian Geographer mentions a nation in India, called <sup>65</sup> Caimachitæ, who had large Puratheia, and maintained a perpetual fire. According to the Levitical law, a constant fire was to be kept up upon the altar of God. <sup>66</sup> *The fire shall be ever burning upon the altar : it shall never go out.*

From what has preceded, we may perceive, that many personages have been formed out of places. And I cannot

<sup>58</sup> Λυχνιον ασβεστον. Plutarch de Defect. Orac. Vol. 1. p. 410.

<sup>59</sup> Porphy. de Abſtinentiâ. L. 2.

<sup>60</sup> L. 1. p. 63.

<sup>61</sup> Το δε λυχνιον εν Πρυτανειω. Theoc. Idyll. 21. v. 36.

Πυρος τε φεγγος αφηιτον κεκλημενον. Æsch. Χοηφοροι. V. 268.

<sup>62</sup> See Hyde Relig. Vet. Persarum : and Stanley upon the Chaldæic religions.

<sup>63</sup> Αει δε τοι αεναον πυρ. Callimach. Hymn to Apollo. V. 84.

<sup>64</sup> Vol. 2. P. 84.

<sup>65</sup> Clima. 4. p. 213.

<sup>66</sup> Leviticus. c. 6. v. 13. Hence the ξυλκοφορια ; a custom, by which the people were obliged to carry wood, to replenish the fire when decaying.

help suspecting much more of ancient history, than I dare venture to acknowledge. Of the mythic age I suppose almost every circumstance to have been imported, and adopted; or else to be a fable. I imagine, that Chiron, so celebrated for his knowledge, was a mere personage formed from a tower, or temple, of that name. It stood in Theffaly; and was inhabited by a set of priests, called Centauri. They were so denominated from the Deity, they worshiped, who was represented under a particular form. They stiled him Cahen-Taur: and he was the same as the Minotaur of Crete, and the Tauromen of Sicilia; consequently of an emblematical and mixed figure. The people, by whom this worship was introduced, were many of them Anakim; and are accordingly represented as of great strength and stature. Such persons among the people of the east were stiled <sup>67</sup> Nephelim: which the Greeks in after times supposed to relate to νεφελη, a cloud. In consequence of this, they described the Centaurs as born of a cloud: and not only the Centaurs, but Ixion, and others, were reputed of the same original. The chief city of the Nephelim stood in Theffaly, and is mentioned by <sup>68</sup> Palæphatus: but through the misconceptions of his countrymen it was expressed Νεφελη, Nephele, a cloud. The Grecians in general were of this race; as will be abundantly shewn. The Scholiast upon Lycophron men-

<sup>67</sup> It is said in the Scriptures, that *there were giants in the earth in those days; and also after that.* Genesis. c. 6. v. 4. The word in the original for giants is Nephelim.

<sup>68</sup> C. 2: p. 6.



tions, that the descendants of Hellen were by a woman named Nephele, whom Athamas was supposed to have married. <sup>69</sup> *Ἀθάμας ὁ Αἰολὸς τὸ Ἑλληνὸς παῖς ἐκ Νεφέλης γεννᾷ Ἑλλήν, καὶ Φρύξον.* The author has made a distinction between Helle, and Hellen; the former of which he describes in the feminine. By Phrixus is meant *Φρυξ*, Phryx, who passed the Hellespont, and settled in Asia minor. However obscured the history may be, I think the purport of it is plainly this, that the Hellenes, and Phrygians were of the Nephelim or Anakim race. Chiron was a temple, probably at Nephele in Thessalia, the most ancient seat of the Nephelim. His name is a compound of Chir-On, in purport the same as Kir-On, the tower and temple of the Sun. In places of this sort people used to study the heavenly motions: and they were made use of for seminaries, where young people were instructed; on which account they were stiled *παιδοτροφοί*. Hence Achilles was supposed to have been taught by <sup>70</sup> Chiron, who is reported to have had many disciples. They are enumerated by Xenophon in his treatise upon hunting, and amount to a large number. <sup>71</sup> *Ἐγενοντο αὐτῷ μαθηταὶ κυνηγεσιῶν τε, καὶ ἑτέρων καλῶν, Κεφαλός, Ἀσκληπίος, Μελανίων, Νεσῶρ, Ἀμφιαράος, Πηλεὺς, Τελαμών, Μελέαγρος, Θησεύς, Ἴππολυτός, Παλαμῆδης, Ὀδυσσεύς, Μενέσθεύς, Διομήδης, Κασῶρ, Πολυδεύκης, Μαχάων, Πόδαλειριος, Ἀντιλόχος, Αἰνείας, Ἀχιλλεύς.* Jason is by Pindar made to

<sup>69</sup> V. 22.

<sup>70</sup> Orphic. Argonaut. V. 395.

<sup>71</sup> De Venatione. P. 972.

say of himself, <sup>72</sup> Φαμι διδασκαλιαν Χειρωνος οισειν : and the same circumstance is mentioned in another place ; <sup>73</sup> Κρονίδα δε τραφεν Χειρωνι δωκαν (Ιασονα). These histories could not be true of Chiron as a person : for, unless we suppose him to have been, as the Poets would persuade us, of a different species from the rest of mankind, it will be found impossible for him to have had pupils in such different ages. For not only Æsculapius, mentioned in this list, but Apollo likewise learnt of him the medicinal arts. <sup>74</sup> Ασκληπιος και Απολλων παρα Χειρωνι τω Κενταυρω ιαθαι διδασκονται. Xenophon indeed, who was aware of this objection, says, that the term of Chiron's life was sufficient for the performance of all, that was attributed to him : <sup>75</sup> Ο Χειρωνος βιος πασιν εξηκει. Τεθς γαρ και Χειρων αδελφοι : but he brings nothing in proof of what he alledges. It is moreover incredible, were we to suppose such a being as Chiron, that he should have had pupils from so many different <sup>76</sup> countries. Besides many of them, who are mentioned, were manifestly ideal personages. For not to speak of Cephalus and Castor, Apollo was a Deity ; and Æsculapius was the <sup>77</sup> like : by some indeed esteemed the son of the former ; by others introduced rather as a title, and

<sup>72</sup> Pyth. Ode 4: p. 244.

<sup>73</sup> Ibid. p. 246.

<sup>74</sup> Justin. Martyr de Monarchiâ. P. 42:

<sup>75</sup> De Venat. P. 972.

<sup>76</sup> Æsculapius was of Egypt. Cephalus is said to have lived in the time of Cecrops αυτοχθων: or, as some say, in the time of Erectheus ; many centuries before Antilochus and Achilles, who were at the siege of Troy.

<sup>77</sup> Æsculapius was the Sun. Euseb. Præp. Evang. L. 3. p. 112.



annexed to the names of different Gods. Aristides uses it as such in his invocation of <sup>78</sup> Hercules: *Ἰω, Παιῶν, Ἡρακλῆς, Ἀσκληπιε*: and he also speaks of the temple of Jupiter Æsculapius, *Δίος Ἀσκληπιεὺς νεώς*. It was idle therefore in the Poets to suppose that these personages could have been pupils to Chiron. Those, that were instructed, whoever they may have been, partook only of Chironian education; and were taught in the same kind of academy: but not by one person, nor probably in the same place. For there were many of these towers, where they taught astronomy, music, and other sciences. These places were likewise courts of judicature, where justice was administered: whence Chiron was said to have been *φιλοφρονέων, καὶ δικαιοτάτος*:

<sup>79</sup> *Ὀν Χείρων ἐδίδαξε δικαιοτάτος Κενταύρων.*

The like character is given of him by Hermippus of Berytus.

<sup>80</sup> *Οὗτος*

*Εἰς τε δικαιοσύνην θνητῶν γένος ἡγάγε, δείξας*

*Ὀρκόν, καὶ θυσίας ἱλαράς, καὶ σχηματ' Ὀλύμπου.*

Right was probably more fairly determined in the Chironian temples, than in others. Yet the whole was certainly attended with some instances of cruelty: for human sacrifices are mentioned as once common, especially at Pella in Thessaly; where if they could get a person, who was an Achean

<sup>78</sup> Oratio in Herculem. Vol. 1. p. 64. Oratio in Æsculapium. P. 67.

<sup>79</sup> Homer. Iliad. A. V. 831.

<sup>80</sup> Clemens Alexand. Strom. L. 1. p. 361.

by birth, they used to offer him at the altars of Peleus and <sup>81</sup> Chiron.

There were many edifices denominated Chironian, and sacred to the Sun. Charon was of the same purport, and etymology; and was sacred to the same Deity. One temple of this name, and the most remarkable of any, stood opposite to Memphis on the western side of the Nile. It was near the spot, where most people of consequence were buried. There is a tower in this province, but at some distance from the place here spoken of, called <sup>82</sup> Kiroon at this day. As Charon was a temple near the catacombs, or place of burial; all the persons, who were brought to be there deposited, had an offering made on their account, upon being landed on this shore. Hence arose the notion of the fee of Charon, and of the ferryman of that name. This building stood upon the banks of a canal, which communicated with the Nile: but that, which is now called Kiroon, stands at some distance to the west, upon the lake <sup>83</sup> Moëris; where only the kings of Egypt had a right of sepulture. The region of the catacombs was called the Acheronian and <sup>84</sup> Acherusian plain, and likewise the Elysian: and the stream, which ran by it, had the name of Acheron. They are often alluded to by Homer, and other Poets, when they treat of the region of

<sup>81</sup> Μοιμος δ' εἰσφέρει, ἐν τῇ τῶν θαυμασίων συναγωγῇ, ἐν Πέλλῃ τῆς Θετταλίας. Ἀχαιοὺν ἀνθρώπου Πηλεὶ καὶ Χείρωνι καταθῆναι. Clementis Cohort. P. 36.

<sup>82</sup> Pocock's Travels. V. i. p. 65.

<sup>83</sup> Pocock's Travels. Ibid.

<sup>84</sup> Παρὰ τὴν λιμνὴν τὴν καλεμένην Ἀχερῆσιαν. Diodorus Sic. L. i. p. 86.

departed



departed souls. The Amonians conferred these names upon other places, where they settled, in different parts of the world. They are therefore to be met with in <sup>85</sup> Phrygia, <sup>86</sup> Epirus, <sup>87</sup> Hellas, <sup>88</sup> Apulia, <sup>89</sup> Campania, and other countries. The libri <sup>90</sup> Acherontii in Italy, mentioned by Arnobius, were probably transcripts from some hieroglyphical writings, which had been preserved in the Acherontian towers of the Nile. These were carried by Tages to Hetruria; where they were held in great veneration.

As towers of this sort were seminaries of learning, Homer from one of them has formed the character of sage Mentor; under whose resemblance the Goddess of wisdom was supposed to be concealed. By Mentor, I imagine, that the Poet covertly alludes to a temple of Menes. It is said, that Homer in an illness was cured by one <sup>91</sup> Mentor, the son of Αλκιμος, Alcimus. The person probably was a Mentorian priest, who did him this kind office, if there be any truth in the story. It was from an oracular temple stiled Mentor;

<sup>85</sup> In Phrygiâ—juxta specus est Acherusia, ad manes, ut aiunt, pervius. Mela. L. 1. c. 19. p. 100.

<sup>86</sup> River Acheron, and lake Acherusia in Epirus. Pausan. L. 1. p. 40. Strabo. L. 7. p. 499. Thucydides. L. 1. p. 34.

<sup>87</sup> Near Corinth Acherusia. Pausan. L. 2. p. 196.

In Elis Acheron. Strabo. L. 8. p. 530.

<sup>88</sup> Celsæ nidum Acherontiae. Horat. L. 3. Ode. 4. v. 14.

<sup>89</sup> Near Avernus. In like manner there were πεδία Ηλυσια in Egypt, Messenia, and in the remoter parts of Iberia. See Plutarch in Sertorio, and Strabo. L. 3. p. 223.

<sup>90</sup> Also Libri Tarquitiani Aruspicum Hetruscorum; so denominated from Tar-Cushman. Marcellinus. L. 25. c. 2. p. 322.

<sup>91</sup> Herodot. Vit. Hom. C. 3.

and

and Man-Tor, that the sacred cakes had the name of Amphimantora. <sup>92</sup> *Ἀμφιμαντορα, αλφίτα μελίτι δεδευμένα.*

Castor, the supposed disciple of Chiron, was in reality the same as Chiron; being a sacred tower, a Chironian edifice, which served both for a temple and Pharos. As these buildings for the most part stood on strands of the sea, and promontories; Castor was esteemed in consequence of it a tutelary Deity of that element. The name seems to be a compound of Ca-Astor, the temple or place of Astor; who was rendered at different times Asterius, Asterion, and Astarte. Ca-Astor was by the Greeks abbreviated to Castor; which in its original sense I should imagine betokened a fire-tower: but the Greeks in this instance, as well as in innumerable others, have mistaken the place and temple for the Deity, to whom it was consecrated. The whole history of Castor and Pollux, the two Dioscuri, is very strange, and inconsistent. Sometimes they are described as two mortals of Lacedæmon, who were guilty of violence and rapine, and were slain for their wickedness. At other times they are represented as the two principal Deities; and stiled Dii Magni, Dii Maximi, Dii Potentes, Cabeiri. Mention is made by Pausanias of the great regard paid to them, and particularly by the Cephallenæes. <sup>93</sup> *Μεγάλους γὰρ σφας οἱ ταυτῇ Θεοῖς ὀνομαζουσιν.* *The people there stile them by way of eminence the Great Gods.* There are altars extant, which are inscribed <sup>94</sup> CASTORI ET POLLUCI DIIS MAGNIS.

<sup>92</sup> Hesychius.

<sup>93</sup> L. i. p. 77.

<sup>94</sup> Fleetwood's Inscript. P. 42.



In <sup>95</sup> Gruter is a Greek inscription to the same purport. Γαίος Γαίη Αχαιεύς Ἰερεὺς γενομένος Θεῶν Μεγάλων Διοσκουρῶν Καθεύων. But though Castor was enshrined, as a God, he was properly a Tarchon, such as I have before described; and had all the requisites, which are to be found in such buildings. They were the great repositories of treasure; which people there entrusted, as to places of great security. The temple of Castor was particularly famous on this account, as we may learn from Juvenal:

<sup>96</sup> Æratâ multus in arcâ.

Fiscus, et ad vigilem ponendi Castora nummi.

The Deity, who was alluded to under the name of Castor, was the Sun: and he had several temples of that denomination in Laconia, and other parts of Greece. His rites were first introduced by people from Egypt, and Canaan. This we may infer among other circumstances from the title of Anac being so particularly conferred on him and his brother Pollux: whence their temple was stiled *Ανακειον* in Laconia; and their festival at Athens *ανακεια*, *anakeia*. For Anac was a Canaanitish term of honour; which the Greeks changed to *αναξ* and <sup>97</sup> *ανακτες*. I have before mentioned, that in these places were preserved the Archives of the cities, and provinces, in which they stood: and they were

<sup>95</sup> P. 319. n. 2.

<sup>96</sup> Sat. 14. v. 259.

<sup>97</sup> Pausanias. L. 2. p. 161, 162.

There was a hill called *Anakeion*: *Ανακειον ὄρος, ἢ τῶν Διοσκουρῶν Ἱερόν*. Suidas.

It is said of the celebrated Polygnotus, that he painted *τας ἐν τῷ θησαυρῷ καὶ ἐν τῷ Ἀνακειῷ γραφας*. Harpocration. The treasury we may suppose to have been a part of the temple.

often

often made use of for courts of judicature, called *πρυτανεία*, and *prætoria*; whither the ancient people of the place resorted, to determine about right and wrong. Hence it is that Castor and Pollux, two names of the same personage, were supposed to preside over judicial affairs. This department does but ill agree with the general and absurd character, under which they are represented: for what has horsemanship and boxing to do with law and equity? But these were mistaken attributes, which arose from a misapplication of history. Within the precincts of their temples was a parade for boxing and wrestling; and often an Hippodromus. Hence arose these attributes, by which the Poets celebrated these personages:

<sup>98</sup> *Κασορα θ' Ἴπποδαμον, και πυξ αγαθον Πολυδευκεα.*

The Deity, originally referred to, was the Sun. As he was the chief Deity, he must necessarily have been esteemed the supervisor and arbitrator of all sublunary things:

<sup>99</sup> *Ἡελιος, ὅς παντ' εφορα, και παντ' επακρει.*

On this account the same province of supreme judge was conferred on his substitute Castor, in conjunction with his brother Pollux: and they were accordingly looked upon as the conservators of the rights of mankind. Cicero makes a noble appeal to them in his seventh oration against Verres; and enlarges upon the great department, of which they were presumed to be possessed: at the same time mentioning the treasures, which were deposited in their temples. <sup>100</sup> *Vos omnium rerum forensium,*

<sup>98</sup> Homer. *Iliad*. Γ. v. 237:

<sup>99</sup> Homer. *Odyss.* Μ. v. 323:

<sup>100</sup> Cicero in *Verrem*. Orat. 7, Sect. ult.



confiliorum maximorum, legum, judiciorumque arbitri, et testes, celeberrimo in loco PRÆTORII locati, Castor et Pollux; quorum ex templo quæstum sibi iste (Verres) et prædam maximam improbiſſime comparavit—teque, Ceres, et Libera—a quibus initia vitæ atque victûs, legum, morum; manſuetudinis, humanitatis exempla hominibus et civitatibus data ac diſpertita eſſe dicuntur. Thus we find that they are at the cloſe joined with Ceres, and Libera; and ſpoken of as the civilizers of the world: but their peculiar province was law and judicature.

Many inſtances to the ſame purpoſe might be produced; ſome few of which I will lay before the reader. Trophœ-nius, like Chiron and Caſtor, was a ſacred tower; being compounded of Tor-Oph-On, Solis Pythonis turris, rendered Trophon, and Trophonius. It was an oracular temple, ſituated near a vaſt cavern: and the reſponſes were given by dreams. Tireſias, that ancient prophet, was an edifice of the ſame nature: and the name is a compound of Tor-Ees, and Tor-Aſis; from whence the Greeks formed the word Tireſias. He is generally eſteemed a diviner, or ſoothſayer, to whom people applied for advice: but it was to the temple that they applied, and to the Deity, who was there ſuppoſed to reſide. He was moreover ſaid to have lived nine ages: till he was at laſt taken by the Epigoni, when he died. The truth is, there was a tower of this name at Thebes, built by the Amonians, and ſacred to the God Orus. It ſtood nine ages, and was then demolished. It was afterwards repaired, and made uſe of for a place of augury: and its ſituation

was.

was close to the temple of Amon. <sup>101</sup> Θηβαίοις δὲ μετὰ τῷ Ἀμ-  
 μωνος τοῖς ἱεροῖς, οἰωνοσκοπεῖον τε Τειρεσίῃ καλεσμένον. Tiresias  
 according to Apollodorus was the son of Eueres, <sup>102</sup> Εὐήρης,  
 or, according to the true Dorian pronunciation, Euares, the  
 same as the Egyptian Uc Arez, the Sun. He is by Hyginus  
 stiled <sup>103</sup> Eurimi filius; and in another place Eurii filius, Pastor:  
 Eurius, Eurimus, Euarez, are all names of the Sun, or places  
 sacred to him; but changed to terms of relation by not being  
 understood. Tiresias is additionally stiled Pastor; because  
 all the Amonian Deities, as well as their princes, were called  
 Shepherds: and those, who came originally from Chaldea,  
 were stiled the children of Ur, or Urius.

By the same analogy we may trace the true history of Teram-  
 bus, the Deity of Egypt, who was called the Shepherd Terambus.  
 The name is a compound of Tor-Ambus, or Tor-Ambi, the  
 oracular tower of Ham. He is said to have been the son of  
 Eufires, <sup>104</sup> Εὐσεῖρος τῷ Ποσειδῶνος; and to have come over, and  
 settled in Thessaly near mount Othrys. According to Anto-  
 ninus Liberalis he was very rich in flocks; and a great mu-  
 sician, and particularly expert in all pastoral measure. To  
 him they attributed the invention of the pipe. The mean-  
 ing of the history is, I think, too plain, after what has pre-  
 ceded, to need a comment. It is fabled of him, that he was  
 at last turned into a bird called Cerambis, or Cerambix.

<sup>101</sup> Pausanias. L. 9. p. 741.

<sup>102</sup> Apollodorus. L. 3. p. 154.

<sup>103</sup> Hyginus. Fab. 68, and 75.

<sup>104</sup> Antonin. Liberalis Metamorph. c. 22.



Terambus and Cerambis are both ancient terms of the same purport: the one properly expressed is Tor-Ambi; the other Cer-Ambi, the oracular temple of the Sun.

I have taken notice that towers of this sort were the repositories of much treasure; and they were often consecrated to the Ophite Deity, called Opis and Oupis. It is the same, which Callimachus addresses by the title of <sup>105</sup> Ουπι, Αναστ' ευωπι: and of whom Cicero speaks, and styles Upis: <sup>106</sup> quam Græci Upim paterno nomine appellant. The temple was hence called Kir-Upis; which the Grecians abridged to Γρυπες: and finding many of the Amonian temples in the north, with the device of a winged serpent upon the frontal, they gave this name to the hieroglyphic. Hence, I imagine, arose the notion of Γρυπες, or Gryphons; which, like the dragons abovementioned, were supposed to be guardians of treasure, and to never sleep. The real conservators of the wealth were the priests. They kept up a perpetual fire, and an unextinguished light in the night. From Kir Upis, the place of his residence, a priest was named Grupis; and from Kir-Uph-On, Gryphon. The Poets have represented the Grupes as animals of the serpentine kind; and supposed them to have been found in countries of the Arimaspian, Alazonians, Hyperboreans, and other the most northern regions, which the Amonians possessed. In some of

<sup>105</sup> Hymn. in Dian. V. 204.

<sup>106</sup> Cicero de Nat. Deorum. L. 3. 23.

She is supposed to be the same as Diana. Καλῶσι δὲ τὴν Ἀρτέμιον Θρακὲς Βερθεῖαν, Κρήτες δὲ Δικτυαν, Λακεδαιμόνιοι δὲ Ουπιν. Palæphatus. C. 32. p. 78.

the temples women officiated, who were denominated from the Deity, they served. The Scholiast upon Callimachus calls the chief of them Opis; and styles her, and her associates, Κορασ<sup>107</sup> Ὑπερβορεας, Hyperborean young women. The Hyperboreans, Alazonians, Arimaspians, were Scythic nations of the same family. All the stories about Prometheus, Chimæra, Medusa, Pegasus, Hydra, as well as of the Grupes, or Gryphons, arose in great measure from the sacred devices upon the entablatures of temples.

<sup>107</sup> Scholia in Callimach. Hymn. in Dianam. V. 204.

Ωπις, καὶ Ἑκαεργην—ἐκ τῶν Ὑπερβορέων. Pausan. L. 5. p. 392.

Metuenda feris Hecaerge,

Et Soror, optatum numen venantibus, Opis.

Claudian in Laudes Stilic. L. 3. v. 253.







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## TAPH, TUPH, TAPHOS.

**T**HERE was another name current among the Amonians, by which they called their *λοφοι*, or high places. This was Taph; which at times was rendered Tuph, Toph, and Taphos. Lower Egypt being a flat, and annually overflowed, the natives were forced to raise the soil, on which they built their principal edifices, in order to secure them from the inundation: and many of their sacred towers were erected upon conical mounds of earth. But there were often hills of the same form constructed for religious purposes, upon which there was no building. These were very common in Egypt. Hence we read of Taphanis, or Taph-Hanes, Taph-Ofiris, Taph-Ofiris parva, and contra Taphias, in Antoninus; all of this country. In other parts were Taphiousa, Tape, Taphura, Tapor, Taphus, Taphosus, Taphitis. All these names relate to high altars, upon which they used oftentimes to offer human sacrifices. Typhon was one of these; being a compound of Tuph-On, which signifies the hill or altar of the Sun. Tophet, where the Israelites made their children pass through



fire to <sup>1</sup> Moloch, was a mount of this form. And there seem to have been more than one of this denomination ; as we learn from the prophet Jeremiah. <sup>2</sup> *They have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons, and their daughters in the fire.* And in another place : *They have built also the high places of Baal, to burn their sons with fire for burnt-offerings unto Baal.* These cruel operations were generally performed upon mounts of this sort ; which from their conical figure were named Tuph, and Tupha. It seems to have been a term current in many countries. The high Persian <sup>3</sup> bonnet had the same name from its shape : and Bede mentions a particular kind of standard in his time ; which was made of plumes in a globular shape, and called in like manner, <sup>4</sup> *Tupha, vexilli genus, ex confertis plumarum globis.* There was probably a tradition, that the calf, worshiped by the Israelites in the wilderness near Horeb, was raised upon a sacred mound, like those described above : for Philo Judæus says, that it was exhibited after the model of an Egyptian Tuphos : <sup>5</sup> *Αἰγυπτιακὸν μίμημα Τυφός.* This I do not take to have been a Grecian word ; but the name of a sacred orbicular mount, analogous to the Touphas of Persis.

<sup>1</sup> 2 Kings. c. 23. v. 10. 2 Chron. c. 28. v. 3.

<sup>2</sup> C. 7. v. 31. and c. 19. v. 5. There was a place named Tophel (Toph-El) near Paran upon the Red sea. Deuteron. c. 1. v. 1.

<sup>3</sup> Zonar. Vol. 2. p. 227. *Τεφαν καλεῖ ὁ δημῶδης καὶ πολὺς ἀνδρωπός.*

<sup>4</sup> Bedæ Hist. Angliæ. L. 2. c. 16.

<sup>5</sup> De legibus specialibus. P. 320.

The Greek term *τυφός*, fumus, vel fastus, will hardly make sense, as introduced here.

The Amonians, when they settled in Greece, raised many of these Tupha, or Tapha in different parts. These beside their original name were still farther denominated from some title of the Deity, to whose honour they were erected. But as it was usual in ancient times to bury persons of distinction under heaps of earth formed in this fashion; these Tapha came to signify tombs: and almost all the sacred mounds, raised for religious purposes, were looked upon as monuments of deceased heroes. Hence <sup>6</sup> Taph-Ofiris was rendered *ταφος*, or the burying place of the God Ofiris: and as there were many such places in Egypt and Arabia, sacred to Ofiris and Dionusus; they were all by the Greeks esteemed places of sepulture. Through this mistake many different nations had the honour attributed to them of these Deities being interred in their country. The tumulus of the Latines was mistaken in the same manner. It was originally a sacred hillock; and was often raised before temples, as an altar; such as I have before described. It is represented in this light by Virgil:

<sup>7</sup> Est urbe egressis tumulus, templumque vetustum

Desertæ Cereris; juxtaque antiqua cupressus.

In process of time the word tumulus was in great measure looked upon as a tomb; and tumulo signified to bury. The Greeks speak of numberless sepulchral monuments, which they have thus misinterpreted. They pretended to shew the tomb of <sup>8</sup> Dionusus at Delphi; also of Deucalion, Pyrrha,

<sup>6</sup> Plutarch. Isis et Ofiris. V. 1. p. 359.

<sup>7</sup> Virgil. Æn. L. 2. v. 713.

<sup>8</sup> Την ταφην (Διονυσου) ειναι φασιν εν Δελφοις παρα των Χρυσων Απολλωνα. Cyril. cont. Julian. L. 1. p. 11.



Orion, in other places. They imagined that Jupiter was buried in Crete: which Callimachus supposes to have been a forgery of the natives.

<sup>9</sup> Κρητες αει ψευσαι· και γαρ ταφον, ω Ανα, σεις

Κρητες ετεκτηναντο, συ δ' ου θανες, εσσι γαρ αει.

I make no doubt, but that there was some high place in Crete, which the later Greeks, and especially those, who were not of the country, mistook for a tomb. But it certainly must have been otherwise esteemed by those, who raised it: for it is not credible, however blind idolatry may have been, that people should enshrine persons as immortal, where they had the plainest evidences of their mortality. An inscription *Viro Immortali* was in a stile of flattery too refined for the simplicity of those ages. If divine honours were conferred, they were the effects of time, and paid at some distance; not upon the spot, at the vestibule of the charnel-house. Besides it is evident, that most of the deified personages never existed: but were mere titles of the Deity, the Sun; as has been in great measure proved by Macrobius. Nor was there ever any thing of such detriment to ancient history, as the supposing that the Gods of the Gentile world had been natives of the countries, where they were worshiped. They have by these means been admitted into the annals of times: and it has been the chief study of the learned to register the legendary stories concerning them; to conciliate absurdities, and to arrange the whole in a chronolo-

<sup>9</sup> Callimach. Hymn. in Jovem. V. 8.

Ωδε μεγας κειται Ζαν, ον Δις κικλησκεισι.

Porphyr. Vita Pythagoræ. P. 20.

gical series. A fruitless labour, and inexplicable: for there are in all these fables such inconsistencies, and contradictions, as no art, nor industry, can remedy. Hence all, who have expended their learning to this purpose, are in opposition to one another; and often at variance with themselves. Some of them by these means have rendered their works, which might have been of infinite use to the world, little better than the reveries of Mons<sup>r</sup>. Voltaire. The greatest part of the Grecian theology arose from misconceptions and blunders: and the stories concerning their Gods and Heroes were founded on terms misinterpreted and abused. Thus from the word *ταφος*, *taphos*, which they adopted in a limited sense, they formed a notion of their gods having been buried in every place, where there was a tumulus to their honour. This misled bishop Cumberland, Usher, Pearson, Petavius, Scaliger, with numberless other learned men; and among the foremost the great Newton. This extraordinary genius has greatly impaired the excellent system, upon which he proceeded, by admitting these fancied beings into chronology. We are so imbued in our childhood with notions of Mars, Hercules, and the rest of the celestial outlaws, that we scarce ever can lay them aside. We absolutely argue upon Pagan principles: and though we cannot believe the fables, which have been transmitted to us; yet we forget ourselves continually; and make inferences from them, as if they were real. In short, till we recollect ourselves, we are semi-pagans. It gives one pain to see men of learning, and principle, debating which was the Jupiter, who lay with Semele; and whether it was the same, that outwitted Amphitryon.

This.



This is not, says a critic, the Hermes, who cut off Argus's head ; but one of later date, who turned Battus into a stone. I fancy, says another, that this was done, when Iö was turned into a cow. It is said of Jupiter, that he made the night, in which he enjoyed Alcmena, as long as <sup>10</sup> three ; or, as some say, as long as nine. The Abbe <sup>11</sup> Banier with some phlegm excepts to this coalition of nights ; and is unwilling to allow it. But he is afterwards more complying ; and seems to give it his sanction, with this proviso, that chronological verity be not thereby impeached. *I am of opinion,* says he, *that there was no foundation for the fable of Jupiter's having made the night, on which he lay with Alcmena, longer than others : at least this event put nothing in nature out of order ; since the day, which followed, was proportionably shorter, as Plautus <sup>12</sup> remarks.*

Atque quanto nox fuisti longior hâc proximâ,

Tanto brevior dies ut fiat, faciam ; ut æque disparet,

Et dies e nocte accedat.

Were it not invidious, I could subjoin names to every article, which I have alledged ; and produce numberless instances to the same purpose.

It may be said, that I run counter to the opinions of all antiquity : that all the fathers, who treated of this subject, and many other learned men, supposed the Gods of the hea-

<sup>10</sup> Hence Hercules was stiled Τρειςπερος. Lycoph. V. 33.

Ζεύς τρεις ἑσπερας εἰς μίαν μεταβαλὼν συνεκαθευδε τη Αλκμήνη. Schol. ibid.

<sup>11</sup> Abbe Banier. Mythology of the Ancients explained. Vol. 4. B. 3. c. 6. p. 77, 78. Translation.

<sup>12</sup> Plaut. Amphitryo. Act. 1. S. 3.

then to have been deified mortals, who were worshiped in the countries, where they died. It was the opinion of Clemens, Eusebius, Cyril, Tertullian, Athenagoras, Epiphanius, Lactantius, Arnobius, Julius Firmicus, and many others. What is more to the purpose, it was the opinion of the heathen themselves; the very people, by whom these gods were honoured: yet still it is a mistake. In respect to the fathers, the whole of their argument turns upon this point, the concessions of the Gentiles. The more early writers of the church were not making a strict chronological inquiry: but were labouring to convert the heathen. They therefore argue with them upon their own principles; and confute them from their own testimony. The Romans had their *Dii Immortales*; the Greeks their *Θεοὶ Ἀθάνατοι*: yet acknowledged, that they had been men; that they died, and were buried. Cicero owns; <sup>13</sup> *ab Euhemero et mortes, et sepulturæ demonstrantur deorum*. It matters not whether the notion were true; the fathers very fairly make use of it. They avail themselves of these concessions; and prove from them the absurdity of the Gentile worship, and the inconsistency of their opinions. Even Maximus Tyrius, the Platonist, could not but smile, at being shewn in the same place the temple, and tomb of the deity <sup>14</sup>; *ἱερόν Θεῷ, καὶ τάφον Θεῷ*. These supposed places of sepulture were so numerous, that Clemens Alexandrinus tells us, they were not

<sup>13</sup> Cicero de Nat. Deor. L. i. c. 42.

*Ἀλλὰ καὶ τάφον αὐτῷ (Ζηνὸς) δεικνύουσι.* Lucian. de Sacrificiis. V. i. p. 355.

<sup>14</sup> Maximus Tyrius. Dissert. 38. p. 85.



to be counted. <sup>15</sup> ΑΛΛΑ γὰρ ἐπιοντι μοι τὰς προσκυνεζμενὰς ὑμῖν τάφους, ἐμοὶ μὲν οὐδ' ὁ πᾶς ἀν ἀρκέσῃ χρόνος. But after all, these Τάφοι were not tombs, but λοφοὶ μαζοειδεῖς, conical mounds of earth; on which in the first ages offerings were made by fire. Hence τυφῶ, tupho, signified to make a smoke, such as arose from incense upon these Tupha, or eminences. Besides, if these were deified men, who were buried under these hills; how can we explain the difficulty of the same person being buried in different places, and at different times? To this it is answered, that it was another Bacchus, and another Jupiter. Yet this still adds to the difficulty: for it is hard to conceive, that whoever in any country had the name of Jupiter, should be made a God. Add to this, that Homer and Hesiod, and the authors of the Orphic poetry, knew of no such duplicates. There is no hint of this sort among the ancient writers of their nation. It was a refinement in after ages; introduced to obviate the difficulties, which arose from the absurdities in the pagan system. Arnobius justly ridicules the idle expedients, made use of to render a base theology plausible. Gods, of the same name and character, were multiplied to make their fables consistent; that there might be always one ready at hand upon any chronological emergency. Hence no difficulty could arise about a Deity, but there might be one produced, adapted to all climes, and to every age. <sup>16</sup> Aiunt Theologi vestri, et vetustatis absconditæ conditores, tres in rerum na-

<sup>15</sup> Clementis Cohort. P. 40.

<sup>16</sup> Arnobius contra Gentes. L. 4. p. 135. Clem. Alexand. Cohort. P. 24.

turâ Joves esse——quinque Soles, et Mercurios quinque. Aiunt iidem Theologi quatuor esse Vulcanos, et tres Dianas; Æsculapios totidem, et Dionysos quinque; ter binos Hercules, et quatuor Veneres; tria genera Castorum, totidemque Musarum. But Arnobius is too modest. Other writers insist upon a greater variety. In respect to Jupiters, Varro according to Tertullian makes them in number three hundred.<sup>17</sup> Varro trecentos Joves, five Jupiteres, dicendum, —— introducitur. The same writer mentions forty heroes of the name of Hercules; all which variety arose from the causes above assigned: and the like multiplicity may be found both of kings and heroes; of kings, who did not reign; of heroes, who never existed. The same may be observed in the accounts transmitted of their most early prophets, and poets: scarce any of them stand single: there are duplicates of every denomination. On this account it is highly requisite for those, who suppose these personages to have been men, and make inferences from the circumstances of their history, to declare explicitly, which they mean; and to give good reasons for their determination. It is said of Jupiter, that he was the son of Saturn; and that he carried away Europa, before the arrival of Cadmus. He had afterwards an amour with Semele, the supposed daughter of Cadmus: and they mention his having a like intimacy with Alcmena an age or two later. After this he got acquainted with Leda, the wife of Tyndarus: and he had children at the siege of

<sup>17</sup> Tertullian. Apolog. c. 14.

Πευσομαι δε σε καγω, ω ανθρωπε, ποσοι Ζηνες ευρισκονται. Theoph. ad Autolyc. l. 1. p. 344.



Troy. If we may believe the poets, and all our intelligence comes originally from the poets, Jupiter was personally interested in that war. But this interval contains little less than two hundred years. These therefore could not be the actions of one man: on which account I want to know, why Sir Isaac Newton<sup>18</sup> in his chronological interpretations chooses to be determined by the story of Jupiter and Europa, rather than by that of Jupiter and Leda. The learned<sup>19</sup> Pezron has pitched upon a Jupiter above one thousand years earlier, who was in like manner the son of Saturn. But Saturn, according to some of the best mythologists, was but four generations inclusive before the æra of Troy. Latinus, the son of Faunus, was alive some years after that city had been taken; when Æneas was supposed to have arrived in Italy. The poet tells us, <sup>20</sup> *Fauno Picus pater: isque parentem Te, Saturne, refert; Tu sanguinis ultimus auctor.* The series amounts only to four, Latinus, Faunus, Picus, Saturn. What authority has Pezron for the anticipation of which he is guilty in determining the reign of Jupiter? and how can he reconcile these contradictory histories? He ought to have given some good reason for setting aside the more common and accepted accounts; and placing these events so<sup>21</sup> early. Shall we suppose with the critics and commentators that this was a prior Jupiter? If it were a different person,

<sup>18</sup> Newton's Chronology. P. 151.

<sup>19</sup> Pezron. Antiquities of nations. c. 10, 11, 12.

<sup>20</sup> Virgil. *Æn.* L. 7. v. 48.

<sup>21</sup> Sir Isaac Newton supposes Jupiter to have lived after the division of the kingdoms in Israel; Pezron makes him antecedent to the birth of Abraham, and even before the Assyrian monarchy.

the circumstances of his life should be different : but the person, of whom he treats, is in all respects similar to the Jupiter of Greece and Rome. He has a father Saturn ; and his mother was Rhea. He was nursed in Crete ; and had wars with the Titans. He dethrones his father, who flies to Italy ; where he introduces an age of gold. The mythology concerning him we find to be in all respects uniform. It is therefore to little purpose to substitute another person of the same name by way of reconciling matters, unless we can suppose that every person so denominated had the same relations and connexions, and the same occurrences in life reiterated : which is impossible. It is therefore, I think, plain, that the Grecian Deities were not the persons <sup>22</sup> supposed : and that their imputed names were titles. It is true, a very ancient and respectable writer, <sup>23</sup> Euhemerus, of whom I have before made mention, thought otherwise. It is said, that he could point out precisely, where each god departed : and could particularly shew the burying-place of Jupiter. Lactantius, who copied from him, says, that it was at Cnossus in <sup>24</sup> Crete.

<sup>22</sup> Arnobius has a very just observation to this purpose. *Omnes Dii non sunt : quoniam plures sub eodem nomine, quemadmodum accepimus, esse non possunt, &c.* L. 4. p. 136.

<sup>23</sup> Antiquus Auctor Euhemerus, qui fuit ex civitate Messene, res gestas Jovis, et cæterorum, qui Dii putantur, collegit ; historiamque contexuit ex titulis, et inscriptionibus sacris, quæ in antiquissimis templis habebantur ; maximeque in fano Jovis Triphylîi, ubi auream columnam positam esse ab ipso Jove titulus indicabat. In quâ columnâ gesta sua perscripsit, ut monumentum esset posteris rerum suarum. Lactant. de Falsâ Relig. L. 1. c. 11. p. 50.

(Euhemerus), quem noster et interpretatus, et secutus est præter cæteros, Ennius. Cicero de Nat. Deor. L. 1. c. 42.

<sup>24</sup> Lactantius de Falsâ Relig. L. 1. c. 11. p. 52.



Jupiter, ætate pessum actâ, in Cretâ vitam commutavit.—Sepulchrum ejus est in Cretâ, et in oppido Cnossô: et dicitur Vesta hanc urbem creavisse: inque sepulchro ejus est inscriptio antiquis literis Græcis, *Ζαν Κρονου*. If Jupiter had been buried in Crete, as these writers would persuade us, the accounts would be uniform about the place where he was deposited. Lactantius, we find, and some others, say, that it was in the city Cnossus. There are writers who mention it to have been in a cavern upon <sup>25</sup> Mount Ida: others upon Mount <sup>26</sup> Jafius. Had the Cretans been authors of the notion, they would certainly have been more consistent in their accounts: but we find no more certainty about the place of his burial, than of his birth; concerning which Callimachus could not determine.

<sup>27</sup> *Ζευ, σε μεν Ιδαιοισιν εν ερεσι φασι γενεσθαι,  
Ζευ, σε δ' εν Αρκαδιη.*

He was at times supposed to have been a native of Troas, of Crete, of Thebes, of Arcadia, of Elis: but the whole arose from the word *ταφος* being through length of time misunderstood: for there would have been no legend about the birth of Jupiter, had there been no mistake about his funeral. It was a common notion of the Magnesians, that Jupiter was buried in their country upon Mount Sipylus. Pausanias says, that he ascended the mountain, and beheld the tomb, which

<sup>25</sup> Varro apud Solinum. c. 16.

<sup>26</sup> Epiphanius in Ancorato. P. 108.

Cyril. contra Julianum. L. 10. p. 342. See Scholia upon Lycophron. V. 1194.

<sup>27</sup> Callimach. Hymn. in Jovem. V. 6.

was well worthy of <sup>28</sup> admiration. The tomb of <sup>29</sup> Isis in like manner was supposed to be at Memphis, and at Philæ in upper Egypt: also at Nufa in Arabia. Osiris was said to have been buried in the same places: likewise at Taphosiris, which is thought by Procopius to have had its name, <sup>30</sup> because it was the place of sepulture of Osiris. The same is said of another city, which was near the mouth of the Nile, and called Taphosiris parva. But they each of them had their name from the worship, and not from the interment of the Deity. This is plain from the account given of the ταφος Οσιριδος, or high altar of Osiris, by Diodorus; from whom we learn that Busiris and Osiris were the same. <sup>31</sup> *The Grecians, says this author, have a notion, that Busiris in Egypt used to sacrifice strangers: not that there was ever such a king, as Busiris; but the ταφος, or altar, of Osiris had this name in the language of the natives. In short Bu-*

<sup>28</sup> Ταφον θεας αξιον. Pausan. L. 2. p. 161.

<sup>29</sup> Diodor. Sicul. L. 1. p. 23. Ταφηναι λεγουσι την Ισιν εν Μεμφει.

Osiris buried at Memphis, and at Nufa. Diodorus above. Also at Byblus in Phenicia.

Εισι δε ενιοι Βυβλιων, οι λεγουσι παρα σφισι τεθαφθαι τον Οσιριν τον Αιγυπτιον. Lucian. de Syria Dea. V. 2. p. 879.

Τα μεν ουν περι της ταφης των Θεων τωτων διαφωνεεται παρα τοις πλειστοις. Diodor. L. 1. p. 24.

<sup>30</sup> Procopius περι κτισματων. L. 6. c. 1. p. 109.

Αιγυπτιοι τε γαρ Οσιριδος πολλαχθ θηκας, ωσπερ ειρηται, δεικνυσι. Plutarch. Isis et Osiris. P. 358. He mentions πολλας Οσιριδος ταφας εν Αιγυπτω. Ibid. P. 359.

<sup>31</sup> L. 1. p. 79. Περι της Βασιριδος ξενοκτονιας παρα τοις Ελλησιν ενισχυσαι τον μυθον ου τε Βασιλεως ονομαζομενα Βασιριδος, αλλα του Οσιριδος ταφου ταυτην εχοντος την προσηγοριαν κατα την των εγχωριων διαλεκτον. Strabo likewise says, that there was no such king as Busiris. L. 17. p. 1154.



firis was only a variation for Osiris : both were compounded of the Egyptian term <sup>32</sup> Sehor, and related to the God of day. Hence the altars of the same Deity were called indifferently the altars of Osiris, or Bufiris, according as custom prevailed.

I have in a former chapter taken notice of the Tarchons and Dracontia in Syria, and other parts : which consisted of sacred ground inclosed with a wall, and an altar or two at the upper part. Such an inclosure is described by Pausanias, which must have been of great antiquity : hence the history of it was very imperfectly known in his time. He is speaking of Nemea in Argolis ; <sup>33</sup> *near which, says he, stands the temple of Nemean Jupiter, a structure truly wonderful, though the roof is now fallen in. Round the temple is a grove of cypresses ; in which there is a tradition that Opheltes was left by his nurse upon the grass, and in her absence killed by a serpent.—In the same place is the tomb of Opheltes, surrounded with a wall of stone ; and within the inclosure altars. There is also a mound of earth said to be the tomb of Lycurgus, the father of Opheltes.* Lycurgus is the same as Lycus, Lycaon, Lycoreus, the Sun : and Opheltes, his supposed offspring, is of the same purport. To say the truth, <sup>34</sup> Opheltes, or, as it should be expressed, Ophel-tin, is the place ; and Ophel the Deity, Sol Pytho, whose symbol was a serpent. Ophel-

<sup>32</sup> Bou-Sehor and Uch-Sehor are precisely of the same purport, and signify the great Lord of day.

<sup>33</sup> Pausanias. L. 2. p. 144.

<sup>34</sup> Altis. Baaltis, Orontis, Opheltis, are all places compounded with some title, or titles, of the Deity.

tin was a Taphos with a *τεμενος*, or sacred inclosure: it was a sacred mound to the Ophite Deity; like that which was inclosed and fortified by <sup>35</sup> Manasseh king of Judah; and which had been previously made use of to the same purpose by <sup>36</sup> Jotham. A history similar to that of Opheltes is given of Archemorus; who was said to have been left in a garden by his nurse Hypsipyle, and in her absence slain by a serpent. Each of them had festivals instituted, together with sacred games, in memorial of their misfortune. They are on this account by many supposed to have been the same person. But in reality they were not persons, but places. They are however so far alike, as they are terms, which relate to the same worship and Deity. Opheltin is the place, and altar of the Ophite God above mentioned: and Archemorus was undoubtedly the ancient name of the neighbouring town, or city. It is a compound of Ar-Chemorus; and signifies the city of Cham-Orus, the same who is stiled Ophel. In many of these places there was an ancient tradition of some person having been injured by a serpent in the beginning of life; which they have represented as the state of childhood. The mythology upon this occasion is different: for sometimes the personages spoken of are killed by the serpent: at other times they kill it: and there are instances where both histories are told of the same person. But whatever may have been the consequence, the history is generally made to refer

<sup>35</sup> 2 Chron: c. 33. v. 14.

<sup>36</sup> 2 Chron: c. 27. v. 3. *On the wall (חומה) of Ophel he built much: or rather on the Comah, or sacred hill of the Sun, called Oph-El, he built much.*



to a state of childhood. Hercules has accordingly a conflict with two serpents in his cradle: and Apollo, who was the same as Python, was made to engage a serpent of this name at Parnassus, when he was a child;

<sup>37</sup> Κερος, εων, ETI ΓΥΜΝΟΣ, ετι πλοκαμοισι γεγηθως.

Near mount Cyllene in Arcadia was the sacred Taphos of

<sup>38</sup> Æputus, who was supposed to have been stung by a serpent. Æputus was the same as Iapetus, the father of man-

kind. In the Dionusiaca the priests used to be crowned with serpents; and in their frantic exclamations to cry out

<sup>39</sup> Eva, Eva; and sometimes Evan, Evan: all which related to some history of a serpent. Apollo, who is supposed by most

to have been victor in his conflict with the Pytho, is by Porphyry said to have been slain by that serpent: Pythagoras

affirmed, that he saw his tomb at Tripos in <sup>40</sup> Delphi; and

wrote there an epitaph to his honour. The name of

Tripos is said to have been given to the place, because

the daughters of Triopus used to lament there the fate of

Apollo. But Apollo and the Python were the same; and

Tripus, or Triopus, the supposed father of these humane

<sup>37</sup> Apollon. Rhodii Argonaut. L. 2. v. 709. Apollo is said to have killed Tityus, Βεπαις εων. Apollon. L. 1. v. 760.

<sup>38</sup> Τον δε του Αιπυτου ταφον σπουδη μαλιστα εθεασαμην—εστι μεν ουν γης χωμα ου μεγα, λιθου κρηπιδι εν κυκλω περιεχομενον. Pausan. L. 8. p. 632.

Αιπυτιον τυμβον, celebrated by Homer. Iliad. β. V. 605.

Αιπυτος supposed to be the same as Hermes. Ναος Ἑρμῆς Αἰπυτῆ near Tegea in Arcadia. Pausan. L. 8. p. 696. Part of Arcadia was called Αἰπυτις.

<sup>39</sup> Clemens Alexand. Cohort. P. 11. Ανεξεμμενοι τοις οφεισιν επολολυζοντες Ευαν, Ευαν κτλ.

<sup>40</sup> Porphyrii Vita Pythagoræ.

sisters, was a variation for Tor-Opus, the serpent-hill, or temple; where neither Apollo, nor the Python were slain, but where they were both worshiped, being one and the same Deity. <sup>41</sup> Πυθοι μὲν οὖν ὁ Δρακὼν ὁ Πυθίος θρησκεινέται, καὶ τὸ Οφεὼς ἡ πανηγυρίς καταγέλλεται Πυθία. *At Python (the same as Delphi) the Pythian Dragon is worshiped; and the celebrity of the serpent is stiled Pythian.* The daughters of Triopus were the priestesses of the temple; whose business it was to chant hymns in memory of the serpent: and what is very remarkable, the festival was originally observed upon the seventh <sup>42</sup> day.

The Greeks had innumerable monuments of the sort, which I have been describing. They were taken for the tombs of departed heroes, but were really consecrated places: and the names, by which they were distinguished, shew plainly their true history. Such was the supposed tomb of <sup>43</sup> Orion at Tanagra, and of Phoroneus in <sup>44</sup> Argolis; the tomb of <sup>45</sup> Deucalion in Athens; and of his wife <sup>46</sup> Pyrrha in Locris: of <sup>47</sup> Endymion in Elis: of Tityus in <sup>48</sup> Panopea: of Aste-

<sup>41</sup> Clement. Alexand. Cohort. p. 29.

<sup>42</sup> The Scholiast upon Pindar seems to attribute the whole to Dionusius, who first gave out oracles at this place, and appointed the seventh day a festival. Ἐν ᾧ πρῶτος Διονύσιος ἐθεμίχευσε, καὶ ἀποκτείνας τὸν Ὀφιν τὸν Πυθῶνα, ἀγωνίζεται τὸν Πυθικὸν ἀγῶνα κατὰ ἑβδομὴν ἡμέραν. Prolegomena in Pind. Pyth. p. 185.

<sup>43</sup> Pausanias. L. 9. p. 749.

<sup>44</sup> Pausan. L. 2. p. 155.

<sup>45</sup> Strabo: L. 9. p. 651.

<sup>46</sup> Strabo. Ibidem.

<sup>47</sup> Pausan. L. 5. p. 376.

<sup>48</sup> Pausan. L. 10. p. 806.



rion in the island <sup>49</sup> Lade: of the Egyptian <sup>50</sup> Belus in Achaia. To these may be added the tombs of Zeus in Mount Sipylus, Mount Iafius, and Ida: the tombs of Osiris in various parts: and those of Isis, which have been enumerated before. Near the Æaceum at Epidaurus was a hill, reputed to have been the tomb of the hero <sup>51</sup> Phocus. This Æaceum was an inclosure planted with olive trees of great antiquity; and at a small degree above the surface of the ground was an altar sacred to Æacus. To divulge the traditions relative to this altar would, it seems, be an high profanation. The author therefore keeps them a secret. Just before this sacred septum was the supposed tomb of Phocus, consisting of a mound of raised earth, fenced round with a border of stone work: and a large rough stone was placed upon the top of all. Such were the rude monuments of Greece, which were looked upon as so many receptacles of the dead: but were high altars, with their sacred *τεμενη*, which had been erected for divine worship in the most early times. The Helladians, and the Persians, were of the same <sup>52</sup> family: hence we find many similar rites sub-

<sup>49</sup> Pausan. L. 1. p. 87.

<sup>50</sup> At Patræ, *μνημα Αιγυπτίῳ τε Βηλῶ*. Pausan. L. 7. p. 578.

<sup>51</sup> Pausanias. L. 2. p. 179.

<sup>52</sup> Herodotus. L. 7. c. 150. and L. 6. c. 54.

Plato in Alcibiad. 1<sup>mo</sup>. Vol. 2. p. 120.

Upon Mount Mænalus was said to have been the tomb of Arcas, who was the father of the Arcadians.

*Ἐστὶ δὲ Μαιναλὴν δυσχείμερος, εἰθὰ τε κεῖται*

*Ἀρχαῖς, ἀφ' οὗ δὴ πάντες ἐπικλήσιον καλεῖονται.*

Oraculum apud Pausan. L. 8. p. 616.

fisting

sisting among the two nations. The latter adhered to the purer Zabaïsm, which they maintained a long time. They erected the same sacred Tupha, as the Grecians: and we may be assured of the original purpose, for which these hills were raised, from the use, to which they put them. They were dedicated to the great fountain of light, called by the Persians, Anäit: and were set apart as Puratheia, for the celebration of the rites of fire. This people, after they had defeated the Sacæ in Cappadocia, raised an immense Comah in memorial of their victory. <sup>53</sup> Strabo, who describes it very minutely, tells us, that they chose a spot in an open plain; where they reared a Petra, or high place, by heaping up a vast mound of earth. This they fashioned to a conical figure; and then surrounded it with a wall of stone. In this manner they founded a kind of temple in honour of Anäit, Omanus, and Anandrates, the Deities of their country. I have mentioned that the Egyptians had hills of this nature: and from them the custom was transmitted to Greece. Typhon, or more properly Tuphon, *Τυφών*, who was supposed to have been a giant, was a compound of Tuph-On, as I have before mentioned; and signified a sacred <sup>54</sup> mount of the sun. Those cities in Egypt, which had a high place of

But what this supposed tomb really was, may be known from the same author: Το δε χωριον τετο, ενθα ο ταφος εστι τῶ Αρκαδος, καλουσιν Ἑλιου Βωμους. Ibid.

Ταφος, η τυμβος, η σημειον. Hesych.

<sup>53</sup> Strabo. L. 11. p. 779. Εν δε τῷ πεδίῳ ΠΙΕΤΡΑΝ ΤΙΝΑ προσχωματι συμπληρωσαντες εις βουνοειδες σχημα κτλ.

<sup>54</sup> Typhon was originally called Γηγενης, and by Hyginus Terræ Filius. Fab. 152. p. 263. Diodorus. L. 1. p. 79. he is stiled Γης υἱος ἐξαισιος. Antoninus Liberal. c. 25.



this sort, and rites in consequence of it, were stiled Typhonian. Upon such as these they sacrificed red haired men, or men with hair of a light colour ; in other words strangers. For both the sons of Chus, and the Mizräim were particularly dark and woolly : so that there could be no surer mark than the hair to distinguish between a native and a foreigner. These sacrifices were offered in the city <sup>55</sup> Idithia, <sup>56</sup> Abaris, <sup>57</sup> Heliopolis, and Taphosiris ; which in consequence of these offerings were denominated Typhonian cities. Many writers say, that these rites were performed to Typhon at the <sup>58</sup> tomb of Osiris. Hence he was in later times supposed to have been a person, one of immense size : and he was also esteemed a <sup>59</sup> God. But this arose from the common mistake, by which places were substituted for the Deities there worshiped. Typhon was the Tupha, or altar, the supposed tomb of the God : and the offerings were made to the Sun, stiled On ; the same as Osiris, and Bufiris. As there were Typhonian mounts in many parts, he was in consequence of it supposed to have been buried in different places : near mount Caucasus in Colchis ; near the river Orontes in Syria ; and under lake Serbonis. Ty-

<sup>55</sup> Plutarch. Isis et Osiris. P. 380.

<sup>56</sup> Josephus contra Apion. L. 1. p. 460.

<sup>57</sup> Porphyry de Abstinen. L. 2. p. 223.

There was Πέτρα Τυφαιονία in Caucasus. Etymolog. Magnum. Τύφως Τυφαιονία Πέτρα εστίν ὑψηλή ἐν Καυκάσῳ.

Καυκάσῳ ἐν κρημοῖσι, Τυφαιονίη ὅτι Πέτρῃ. Apollon. L. 2. v. 1214.

<sup>58</sup> Diodorus Sicul. L. 1. p. 79.

<sup>59</sup> Παρηγορεῖ θυσίαις καὶ πράϋνεσι (τον Τυφωνα). Plutarch. Isis et Osiris. p. 362.

phon, or rather Typhonian worship, was not unknown in the region of <sup>60</sup> Troas, near which were the Scopuli Typhonis. Plutarch mentions that in the Phrygian Theology Typhon was esteemed the grandson of Isaac or Ifæac: and says that he was so spoken of ἐν τοῖς Φρυγίοις <sup>61</sup> γραμμασί. But all terms of relation are to be disregarded. The purport of the history was this. The altar was termed Tuphon Ifiac, σῆμα Ἰσῆακος, from the sacra Ifiaca, which were performed upon it. The same Isaac or Ifæac was sometimes rendered Æfacus, and supposed to have been a son of the river Granicus.

<sup>62</sup> Æfacon umbrosâ furtim peperisse sub Idâ

Fertur Alexirhoë Granico nata bicorni.

The ancient Arcadians were said to have been the offspring of <sup>63</sup> Typhon, and by some the children of Atlas; by which was meant, that they were people of the Typhonian, and Atlantian religion. What they called his tombs were certainly mounds of earth, raised very high, like those which have been mentioned before: only with this difference, that some of these had lofty towers adorned with pinnacles, and battlements. They had also carved upon them various symbols; and particularly serpentine hieroglyphics, in memorial of the God, to whom they were sacred. In their upper story was a perpetual fire, which was plainly seen in the night. I have

<sup>60</sup> Diodorus Sicul. L. 5. p. 338.

<sup>61</sup> Plutarch. Isis et Osiris. P. 362. Ἰσῆακος τὸν Ἡρακλέους ὁ Τυφῶν.

<sup>62</sup> Ovid. Metamorph. L. 11. v. 762.

<sup>63</sup> Εἶποι δὲ ὑπὸ τοῦ Τυφῶνος, ὑπὸ δὲ Ἀτλαντος Ξεναγόρας εἰρηκεν. Schol. Apollon. L. 4. v. 264.



mentioned, that the poets formed their notions about Otus and Ephialtes from towers: and the idea of Orion's stupendous bulk was taken from the Pelorian edifice in Sicily. The gigantic stature of Typhon was borrowed from a like object: and his character was formed from the hieroglyphical representations in the temples stiled Typhonian. This may be inferred from the allegorical description of Typhœus, given by Hesiod. Typhon and Typhœus, were the same personage: and the poet represents him of a mixed form, being partly a man, and partly a monstrous dragon, whose head consisted of an assemblage of smaller serpents.

<sup>64</sup> *Εκ δὲ οἱ ὠμῶν*

*Ἦν ἑκατὸν κεφαλαὶ ὄφις, δεινοῖο Δρακόντος.*

As there was a perpetual fire kept up in the upper story, he describes it as shining through the apertures in the building.

<sup>65</sup> *Εκ δὲ οἱ ὀσσων*

*Θεσπεσίης κεφαλῇσιν ὑπ' ὀφρύσι πυρ ἀμαρυσσέ'*

*Πάσων δ' ἐκ κεφαλῶν πυρ καίετο δερκομένοιο.*

But the noblest description of Typhon is given in some very fine poetry by Nonnus. He has taken his ideas from some ancient tower situated near the sea upon the summit of an high mountain. It was probably the Typhonian temple of Zeus upon mount Casius near the famed Serbonian lake. He mentions sad noises heard within, and describes the roaring of the surge below: and says that all the monsters of

<sup>64</sup> Hesiod. Theogon. V. 824.

<sup>65</sup> Ibid. V. 826. Typhis, Typhon, Typhaon, Typhœus, are all of the same purport.

the sea stabled in the cavities at the foot of the mountain, which was washed by the ocean.

<sup>66</sup> Εν ιχθυοεντι δε ποντω

Ἰσαμεν Τυφῶνος ἐστὶ βρυοεντος ἐναυλῶ

Βενθεῖ τάρσα πεπηκτο, καὶ ἥρι μίγνυτο γαστρὶ

Θλιβομένη νεφεῶσσι· Γίγαντες δὲ καρήνῃ

Φρικτὸν ἀερίλοφον αἶων βρυχημα λεόντων,

Ποντίος εἰλυοεντι λεῶν ἐκαλυπτετο κόλπῳ. κτλ.

We may perceive, that this is a mixed description, wherein, under the character of a gigantic personage, a towering edifice is alluded to; which was situated upon the summit of a mountain, and in the vicinity of the sea.

<sup>66</sup> Nonni Dionys. L. i. p. 24.





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O B, O U B, P Y T H O,

S I V E D E

O P H I O L A T R I A.

Παρα παντι των νομιζομενων παρ' υμιν Θεων Οφης συμβολον  
μεγα και μυσηριον αναγραφεται. Justin. Martyr. Apolog.  
L. i. p. 60.

**I**T may seem extraordinary, that the worship of the serpent should have ever been introduced into the world : and it must appear still more remarkable, that it should almost universally have prevailed. As mankind are said to have been ruined through the influence of this being, we could little expect that it would, of all other objects, have been adopted, as the most sacred and salutary symbol ; and rendered the chief object of adoration. Yet so we find it

<sup>1</sup> Οφεις—τιμασθαι ισχυρως. Philarchus apud Ælian : de Animal. L. 17. c. 5.



to have been. In most of the ancient rites there is some allusion to the <sup>2</sup> serpent. I have taken notice, that in the Orgies of Bacchus the persons, who partook of the ceremony, used to carry serpents in their hands, and with horrid screams call upon Eva, Eva. They were often crowned with <sup>3</sup> serpents, and still made the same frantic exclamation. One part of the mysterious rites of Jupiter Sabazius was to let a snake slip down the bosom of the person to be initiated, which was taken out below <sup>4</sup>. These ceremonies, and this symbolic worship began among the Magi, who were the sons of Chus: and by them they were propagated in various parts. Epiphanius thinks, that the invocation, Eva, Eva, related to the great <sup>5</sup> mother of mankind, who was deceived by the serpent: and Clemens of Alexandria is of the same opinion. He supposes, that by this term was meant <sup>6</sup> *Ευαν εκείνην, δι' ἣν ἡ πλάνη παρεκλούθησε*. But I should think, that Eva was the same as Eph, Epha, Opha, which the Greeks rendered *Οφεις*, Ophis, and by it denoted a serpent. Clemens acknowledges, that the term Eva pro-

<sup>2</sup> See Justin Martyr above.

*Σημειον Οργιων Βακχικων Οφεις εστι τετελεσμενος*. Clemens Alexand. Cohort. P. 11. See Augustinus de Civitate Dei. L. 3. c. 12. and L. 18. c. 15.

<sup>3</sup> *Ανεξεμμενοι τοις οφειν*. Clemens above.

<sup>4</sup> In mysteriis, quibus Sabazius nomen est, aureus coluber in sinum dimittitur consecratis, et eximitur rursus ab inferioribus partibus. Arnobius. L. 5. p. 171. See also Clemens. Cohort. P. 14. *Δρακων διελκομενος τῷ κολπῷ. κ. λ.*

Sebazium colentes Jovem. anguem, cum initiantur, per sinum ducunt. Julius Firmicus. P. 23. *Σαβαζιος, επωνυμον Διονυσου*. Hesych.

<sup>5</sup> *Τῆς Οφεις ανεξεμμενοι, ευαζοντες τὸ Ουα, Ουα, εκείνην τὴν Ευαν ετι, τὴν δια τῷ Οφως απατηλίσαν, επικαλυμενοι*. Epiphanius. Tom. 2. L. 3. p. 1092.

<sup>6</sup> Cohortatio. P. 11.

perly aspirated had such a signification. <sup>7</sup> Το *ονομα* το *Ευια* *δασυνομενον* *ἐρμηνευεται* *Οφης*. Olympias, the mother of <sup>8</sup> Alexander, was very fond of these Orgies, in which the serpent was introduced. Plutarch mentions, that rites of this sort were practised by the Edonian women near mount Hæmus in Thrace; and carried on to a degree of madness. Olympias copied them closely in all their frantic manœuvres. She used to be followed with many attendants, who had each a thyrsus with <sup>9</sup> serpents twined round it. They had also snakes in their hair, and in the chaplets, which they wore; so that they made a most fearful appearance. Their cries were very shocking: and the whole was attended with a continual repetition of the words, <sup>10</sup> Evœ, Sabœ, Hues Attes, Attes Hues, which were titles of the God Dionusus. He was peculiarly named *Υης*; and his priests were the Hyades, and Hyantes. He was likewise stiled Evas. <sup>11</sup> *Ευας* ὁ *Διονυσος*.

In Egypt was a serpent named Therinuthis, which was looked upon as very sacred; and the natives are said to have made use of it as a royal tiara, with which they ornamented the statues of <sup>12</sup> Isis. We learn from Diodorus Siculus, that the

<sup>7</sup> Cohortatio. P. 11.

<sup>8</sup> Plutarch. Alexander. P. 665.

<sup>9</sup> *Οφεις* *μεγαλεις* *χειροηθεις* *εφειλκετο* *τοις* *θιασοις* (*ἡ* *Ολυμπιας*), *οἱ* *πολλακις* *εκ* *τῆς* *κιττῆς* *και* *των* *μυτικων* *λικνων* *παρاناδυομενοι*, *και* *περιελιττομενοι* *θυρσοις* *των* *γυναικων*, *και* *τοις* *τεφανοις*, *εξεπληττον* *τους* *ανδρας*. Plutarch. *ibid*.

<sup>10</sup> *Τους* *οφεις* *τους* *Παρειας* *θλιβων*, *και* *ὑπερ* *της* *κεφαλῆς* *αιωρων*, *και* *βωων*, *Ευοι*, *Σαβοι*, *και* *επορχομενος* *Υης* *Αττης*, *Αττης* *Υης*. Demosth. *Περί* *τεφανῶς*. P. 516.

<sup>11</sup> Hesych.

<sup>12</sup> *Της* *Ισιδος* *αγαλματα* *ανεδωσι* *ταυτην*, *ὡς* *τινι* *διαδηματι* *βασιλειῳ*. Ælian. *Hist. Animal.* L. 10. c. 31.



kings of Egypt wore high bonnets, which terminated in a round ball: and the whole was furrounded with figures of <sup>13</sup> asps. The priests likewise upon their bonnets had the representation of serpents. The ancients had a notion, that when Saturn devoured his own children, his wife Ops deceived him by substituting a large stone in lieu of one of his sons, which stone was called Abadir. But Ops, and Opis, represented here as a feminine, was the serpent Deity, and Abadir is the same personage under a different denomination. <sup>14</sup> Abadir Deus est; et hoc nomine lapis ille, quem Saturnus dicitur devorâsse pro Jove, quem Græci *βαϊτυλον* vocant.—Abdir quoque et Abadir *βαϊτυλος*. Abadir seems to be a variation of Ob-Adur, and signifies the serpent God Orus. One of these stones, which Saturn was supposed to have swallowed instead of a child, stood according to <sup>15</sup> Pausanias at Delphi. It was esteemed very sacred, and used to have libations of wine poured upon it daily; and upon festivals was otherwise honoured. The purport of the above history I imagine to have been this. It was for a long time a custom to offer children at the altar of Saturn: but in process of time they removed it, and in its room erected a *συλος*, or stone pillar; before which they made their vows, and offered sacrifices of another nature. This stone, which they thus substituted, was called Ab-Adar from the Deity re-

<sup>13</sup> Τῆς Βασιλῆως—χρησθαι πῖλοις μακροῖς ἐπὶ τῷ περὶ τοῦ οὐφάλου ἐχθροῖ, καὶ περισσπείραμένοις οὐφῶσι, ὅς καλεῖται ἀσπίδας. L. 3, p. 145.

<sup>14</sup> Priscian. L. 5. and L. 6.

<sup>15</sup> Pausan. L. 10. p. 859.